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“UNFEIGNED FAITH”—2 Tim. i. 5.

THE NATURE, GROWTH, AND EXTENT OF RELIGIOUS FEELING
WHICH CHILDREN ARE CAPABLE OF EXPERIENCING.

(*The substance of a Paper read before the Sheffield Clerical Society,
August 5, 1892.*)

I ASK you to consider the expression “religious feeling” as the equivalent of the “unfeigned faith” mentioned in 2 Tim. i. 5. It is *the* faith, which is “without dissimulation” (Rom. xii. 9), “without hypocrisy” (James iii. 17). It is the faith, which is (a) the “gift of God” (Ephes. ii. 8); (b) the work of God (Col. ii. 12); and (c) the fruit of the Spirit (Gal. v. 23). A careful study of God’s revealed mind respecting children will convince us, at the very outset, of the importance of our subject, and of the prominence accorded it, in Holy Writ.

1. The imperative command of God to the Israelites was, “These words, which I command thee this day, shall be in thine heart; and THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, and shalt talk of them, when thou sittest in thine house, and when thou liest down, and when thou risest up” (Deut. vi. 6, 7). The Hebrew word translated “teach diligently” is of deep significance, and is only used 9 times (Ps. xlv. 5, cxx. 4; Prov. xxv. 18; Is. v. 25 translated “sharp,” Ps. cxl. 3 “Sharpened,” Deut. xxxii. 41, Ps. lxiv. 3 “whet,” Ps. lxxiii. 21 “pricked.”) The marginal rendering is “whet or sharpen.” The word is employed metaphorically for “to re-iterate,” “to repeat constantly,” and its significance is, that the parents should cause the words to penetrate the mind as if they were pricking their children with the point of a sword. This Scripture shows to us the *sacred* nature of our subject, and with what importance God Himself views it.

2. God has also given us the exhortation, “Train up a child in the way he should go, and when he is old, he will not depart from it” (Prov. xxii. 6). In the margin “catechise” is substituted for “train.” This is a rare word, found but five times as a verb, four of which are translated “dedicate” (Deut. xx. 5, 1 Kings viii. 63, 2 Chron. vii. 5). The root idea is that of “pressing in” or, as it were, “beating into the head.” Gesenius translates this passage “Instruct or initiate a young man concerning his conduct.” The

prominent thought to be gathered here is that of *systematic* teaching and training.

3. The absolute promise of God is the third point in my introduction. "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Is. liv. 13, John vi. 45). Couple with this, the words of our Lord, "It is not the will of your Father, that one of these LITTLE ONES shall perish" (Matt. xviii. 14). "Suffer the LITTLE CHILDREN to come unto Me, and forbid them not: for OF SUCH is the kingdom of God" (Mark x. 14). To these, add the testimony of Peter, "the promise is UNTO YOU AND TO YOUR CHILDREN.....even as many as the Lord shall call" (Acts ii. 39), and there will be brought before us the *successful* issue of Scriptural instruction.

4. Lastly, let us take notice of the responsibility of children for all their actions, as taught in 2 Kings ii. 23, 24. "And he (Elisha) went up from thence unto Bethel: and as he was going up by the way, there came forth LITTLE CHILDREN out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty-two children of them."

Surely this pourtrays the *solemnity and seriousness* of our subject. Responsibility for sin, suggests both redemption from sin and regeneration by the Holy Ghost. The glorious result of this mighty work is the great evidence of eternal Salvation—"UNFEIGNED FAITH."

I.—NATURE OF UNFEIGNED FAITH.

FAITH, in whomsoever it may exist, or to whatever degree it may attain, has but one origin. The essential qualities, therefore, are the same whether in "little children, young men, or fathers" (1 John ii. 13). Regeneration must come first. Until this act of the Holy Spirit takes place, all teaching and training, so far as spiritual (I do not say moral) experience goes, is futile. All will fall upon a ground unprepared. It may produce some effect, as illustrated by the first three cases in the parable of the sower (Matt. xiii.), but it will not bring forth the fruit of the "good ground." It will not cause the peaceable fruits of righteousness which result only from the new birth. "Ye must be born again" is as essential for the uneducated child as it was for the learned Nicodemus. When we come to ask ourselves WHEN this

miracle of grace takes place, we simply ascribe it to the sovereignty of the Holy Spirit. The time, place, and manner are all kept within His own power. It is comparable to nature's breath, controlled by nature's God, and communicated by *supernatural* power. Inspired words, written by one moved by the Holy Ghost, and spoken by Him, who is the God of all inspiration, say "The wind bloweth *WHERE* it listeth, and thou hearest the sound thereof, but canst not tell *WHENCE* it cometh, and *WHITHER* it goeth; so is every one that is born of the Spirit" (John iii. 8). Hence, it may be *at* the natural birth, for John the Baptist was "filled with the Holy Ghost even from his mother's womb" (Luke i. 15). It may even be before, for when Elizabeth heard the salutation of Mary "the babe leaped in her womb" (Luke i. 41).

It may be *before* the outward and visible sign is administered, as in the case (*a*) of the three thousand on the day of Pentecost "who were pricked in their heart" (Acts ii. 37), (*b*) of Paul "when it pleased God to reveal His Son in me" (Gal. i. 15, 16), (*c*) and of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts xvi. 14), all of whom were afterward baptized, baptism being "not only a sign of profession . . . but also a sign of regeneration or new birth" (Art. xxvii.) To this agrees the practice of the Established Church, as in the case of the baptism of those of riper years, when a profession of belief in Christ, is made and required *prior to* the administration of the rite. It is an universal truth that genuine belief springs only from the new heart; and Art. xxvii. further states that when the outward sign is performed "faith is confirmed (not conferred) and grace increased (not implanted) by virtue of prayer unto God."

It may be *at* Baptism. None will deny this. But I emphatically deny that it *must be* at Baptism. This would limit the sovereignty of the Spirit.

It may be *after* the outward sign has been administered. Scripture everywhere leads us always to expect sure and certain results from the operation of the Spirit, as regards both time and manner. The difference between regeneration and conversion is not so well known as it ought to be, and this ignorance is the cause of many difficulties. Regeneration is the *act* of the Holy Spirit. It is the Divine *work*, which must essentially precede everything in spiritual religion of a genuine character. Conversion is the resultant *state or condition* of those who have thus been *acted upon* by the Spirit. The two are inseparable, conversion being uniformly the product of regeneration. The first Epistle of John deals wonderfully with this important matter.

1 *John ii. 29.*

"If ye know (*εἰδῆτε*) that he is righteous, ye know (*γινώσκετε*) that every one which doeth righteousness is born of God." The beauty of this Scripture lies in the difference between the two Greek words translated by "know." The first means the knowledge from without—objective knowledge. The second, that existing within the mind—subjective knowledge. The former has reference to the revelations according to the word (doctrinal): the latter to the implantation in the heart (experimental). "If ye know," according to the facts of the Gospel, "ye know," as taught by Divine intuition, "that every one which doeth righteousness is born of God." The great lesson is, knowledge in the heart is commensurate with knowledge in the head, and practice in life evidences the fact that a person is "born of Him."

1 *John iii. 9.*

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Here again, the great work of the Spirit, is followed by the changed state of the one born of God. In his new nature, he is sinless and cannot sin because "having been born from God" (literal translation).

1 *John v. 4.*

"For whatsoever is born of God (lit., has been born from God) overcometh the world, and this is the victory that overcometh the world, even our faith." The cause here stated is, the new birth: the effect produced is, victory: the evidence is, faith.

1 *John v. 18, 19.*

"We know (as revealed in the Book) that whatsoever is begotten of God, sinneth not: but he that is (lit., was) begotten of God keepeth himself, and that wicked one toucheth him not. We know (objective knowledge) that we are of God, and the whole world lieth in wickedness." The deductions from these portions of God's Word are very clear. Whenever the Spirit communicates the grace of life, immediately the recipient becomes a "new creature" (2 Cor. v. 17), and the following seven fruits are manifested:—

1. He "doeth righteousness." 1 *John ii. 29.*
2. He "doth not commit sin." 1 *John iii. 9.*
3. He "believeth that Jesus is the Christ." 1 *John v. 1.*
4. He "overcometh the world." 1 *John v. 4.*
5. He "sinneth not." 1 *John v. 18.*
6. He "keepeth himself." 1 *John v. 18.*
7. He "knows that we are of God." 1 *John v. 19.*

II.—THE GROWTH.

THE growth of “unfeigned faith” may be in some proportion to the mental development of the child. There is doubtless progress both in nature and grace. In nature it is uniform. “When I was a child, I spake as a child, I thought (m. reasoned) as a child: but when I became a man, I put away childish things” (1 Cor. xiii. 11). This is universal. A period of an equal number of years elapses between childhood and manhood in natural life. This is not the case in a gracious life. Sometimes “growth in grace” is slow; and even if begun in early life there may be but little “perfection” (Heb. vi. 1) in old age. Many remain “babes in Christ” till “received up into heaven,” able only to drink the milk, but never to eat the meat of the Gospel. Sometimes the growth is marvellously matured in a very brief time, yea, even in children, noticeable mostly when their time of departure is at hand. In connection with this growth, our duty is to consider the instruction of children, whether in the church, school or home. This is of vital importance. In speaking upon this, it is ours to recollect that “unfeigned faith” is the production of the Spirit alone, and His power is illimitable. The difficulty, therefore, does not lie in bringing home the Truth. For this, the Spirit has made Himself responsible. The main difficulty will be found in our *presenting* that truth to the children. Paul’s argument in 1 Cor. xiv. about speaking in an unknown tongue is very apposite to this subject. Children’s vocabularies are very limited. If in our teaching and training we use words foreign to them, practically we are speaking “into the air” (1 Cor. xiv. 9). Our concern ought to be to “utter by the tongue words easy (m. significant) to be understood,” and to “speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.”

How very important it is then, to see that children are educated. How much more important to see that they have a *religious* education. How much more important still to study God’s Word, note God’s work, and seek for the best welfare of God’s children. I give three suggestions:—

I.—PLACE THE PLAIN WORD OF GOD BEFORE THE CHILDREN.

“FOR THE WORD OF GOD is quick and powerful; and sharper than

any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). The Word can safely tell its own tale. It will perform its own work. It is bound to accomplish God's purpose. "Of his own will, begat He us, with THE WORD OF TRUTH" (James i. 18). Let us encourage the reading and study of God's Word, both by counsel and practice. A very striking illustration of this has been given recently (1905) in the publication of a book bearing the following significant inscription: "TO MY FATHER, IN GRATITUDE FOR HIS EXAMPLE AND TEACHING."

2.—PREACH THE PLAIN WORD OF GOD TO CHILDREN.

The superstructure depends upon the foundation, which must be "rock not sand," and "that Rock is Christ" (1 Cor. x. 4). As in secular education, so also in spiritual. Children must be well grounded in the three Rs—Ruin, Redemption, Regeneration. The building to be erected is spiritual. God's children are to be "lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5). Hence spiritual truths ought to be our chief aim. Moral truths will always accompany spiritual ones—not vicê versâ. Our motto must be, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Ps. lxvi. 16). The proclamation ought to clearly set forth the Father's plan, the Son's performance, and the Spirit's perpetuation. Here is an endless variety. Examples and illustrations should be given to enforce the great truths of God's "everlasting covenant, ordered in all and sure; for this is all my salvation, and all my desire" (2 Sam. xxiii. 5).

God has been pleased to give to us means. He keeps the results within His own power. Evangelization, *i.e.*, the declaration of the glad tidings, is our privilege. Regeneration and conversion are God's prerogative, according to the testimony of John "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD" (John i. 13).

3.—PRACTISE THE TRUTH OF GOD.

"Be ye DOERS OF THE WORD, and not hearers only, deceiving your own selves" (James i. 22).

No better critics than children exist. They have a perception into character that we sometimes are unaware of. Often they are unable

to express what passes in their minds, through lack of words. They can, nevertheless, discern between fact and fraud. Hence the necessity of our being conformists by life as well as by lip. It is here we set forth moral truth as the outcome of spiritual truth. It is by this that "all shall know (in heart) that we are Christ's disciples" (John xiii. 35).

III.—EXTENT.

IN the Old Testament we have the case of Samuel, who had a direct revelation from God. "It came to pass at that time. . . . Samuel was laid down. . . . that the Lord called Samuel; and he answered, Here am I. Now Samuel did not yet know the Lord, neither was the word of the Lord revealed unto him" (1 Sam. iii. 2-7). How sovereign God is! When He works none can hinder Him. Little Samuel, as a child, shows here more wisdom than the aged Eli, high priest though he was. Divine light had been graciously communicated to his soul.

Abijah is another instance. He was the son of wicked Jeroboam. His mother was sent by the king to enquire if the child should recover of his sickness. Ahijah the prophet was divinely instructed to declare "heavy tidings." One very bright ray shines through the gloom. The mother receives the command, "Arise thou, therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, BECAUSE IN HIM THERE IS FOUND SOME GOOD THING toward the Lord God of Israel in the house of Jeroboam" (1 Kings xiv. 12, 13). Whence this "good," but from the Lord, Who spoke concerning Himself, "I will work and who shall let it (m. turn it back)"? (Is. xliii. 13). We now turn to the New Testament, where we have many instructive portions. John the Baptist had the Holy Spirit from the very commencement of his life. The children in the temple were given songs of praises saying "Hosanna to the Son of David." This sorely displeased the chief priests and scribes, who drew our Lord's attention to their cry. Jesus showed them that prophecy had foretold this by quoting Ps. viii. 2. "Have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?" (Matt. xxi. 15, 16). Another remarkable instance is that of Timothy, "From a child (lit.: babe) thou hast known (objective knowledge) the holy scriptures, which are able to

make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15).

Having given a few Biblical examples of God's grace towards children, I will now give other instances, obtained either from the persons themselves or from the writings of eyewitnesses. A child between three and four had a wilful disposition subdued by prayer. Another child of four, in the last illness cried out, "Lord, help" five times, and this was blessed to the father.

One of God's graciously taught ministers has recorded in his published writings, that he remembered being taken upon his grandfather's knee at the age of four, and several things were repeated to him about the omniscience of our Lord. The following verse of Dr. Watts' deeply impressed him :—

" Almighty God, Thy piercing eye
Strikes through the shades of night ;
And our most secret actions lie
All open to Thy sight."

At the age of five, Ps. cxxxix. 1-6, "O Lord, thou hast searched me and known me," fixed itself upon his mind.

One child at the age of seven, when her little brother died, was afterward found in a room upon her knees in prayer. At the age of eight, she was made to meditate upon what her lot would be after death, and to realize that at a moment she might be taken away. The two following scriptures expressed realities to her which her understanding was able to grasp : "Every IDLE WORD that men shall speak, they shall give account thereof in the day of judgment." (Matt. xii. 36). "Whosoever shall keep the whole law, and yet OFFEND IN ONE point, he is guilty of all" (James ii. 10).

A child of nine was questioned, "Do you ever pray to the Lord in reality, and ask Him to keep you?" "Yes," was the reply. "I hope you will never forget to ask Him to preserve you in life, and prepare you for death," was the counsel given. He died in about a month after this. His last prayer was "Lead me not into temptation, but deliver me from evil." His last words were, "Why its *the red*, that their foreheads are marked with," in allusion to the last passage of Scripture read to him—Rev. xxii. 4. But the most remarkable feature was, that some weeks afterwards one of his little brothers said that he used to stop short in his games, and even when playing with the dog in the lanes, leave off suddenly and say to himself, "Lord, preserve me in life, and prepare me for death."

One at the age of ten, suffering from a serious illness, said to her

mother, "Do you think I am safe, for I shall never get better." The same day she prayed "Lord, be merciful to me a sinner." Next morning, she said to her mother "I am so happy. You all love me, but God loves much more than you do." She was very fond of repeating "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." "Yes," she repeated, "you don't know how happy I feel when I say those words." On another occasion she remarked, "There are but four words to learn in the Lord's Prayer, and they are 'Thy will be done.'" When her end was near, and her voice scarcely audible, she whispered in the ear of a friend, "Thy rod and Thy staff they comfort me." Her last words were, "Oh, my Saviour."

Another child, at the age of eleven, found sins to press so heavily as to cause fear of death and great anxiety to know the Lord Jesus. A few months later, the following Scripture was distinctly given: "Thy sins are forgiven thee." This boy thus realized that he was a poor guilty sinner, and that Jesus was his Saviour.

Lastly, one at the age of fourteen was asked the question, "Why do you know your sins are forgiven you?" The reply was, "Because it is written, I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins; return unto Me, for I have redeemed thee" (Is xliv. 22).

We see from these illustrations that the Spirit can cause children to apprehend spiritual truths of all kinds. We are consequently bound to teach those committed to our care "the truth, the whole truth, and nothing but the truth."

LETTER FROM DR. DOUDNEY,

Late Editor of *The Gospel Magazine*. Written July, 1892.

You wish my thoughts, dear friend, upon early conviction, or in other words, upon the work of the Holy Ghost in the minds of children. It is a subject that has engrossed much of my thoughts, and been the ground of observation through a long life. I think this has arisen very much from the way in which it has pleased the Lord to lead me. It may appear strange when I tell you that *I do not remember the time when I did not feel myself to be a poor lost and undone sinner exposed to the wrath of God, and that if I died without pardoning love and mercy to hell I must go.* Moreover, even

at that early period, when only six or seven years of age, well do I remember the workings of infidelity and scepticism. Thought I, "The Lord may be aware of our *words* and *actions*, but what a mercy it is, that He does not know our *thoughts*." I was, however, afterwards completely staggered, when I learnt from the Word, that His knowledge extended to "the thoughts and intents of the heart." Again, thought I, "Well, if I cannot bear the burning of my *hand*, or even a finger, for a few minutes, how can I ever bear such a dreadful place as *hell, the latter of fire and brimstone*? At most I could but endure it for only a day or two and then all would be over. I was driven from this false refuge in consequence of meeting with the words, "Where the worm dieth not, and the fire is not quenched." Never can I forget the anguish this discovery awakened. "Then," thought I, "by some peculiar process or powers the body is prepared to endure this endless misery and these ceaseless torments." Again, well do I recollect reading a booklet called "The Child's Memorial," in the *history of Dinah Doudney*, by the Rev. John Griffin. It was a sketch of the life of a step-sister of mine, who died at nine years of age. In it the author expresses himself to this effect: "Some children are affected under a sermon, or from some bereavement, or providence, but after a few days, it wears off and they think no more about it."—Well do I remember thinking as I read that statement, "*That's just how it is with me.*" I was very young at the time, nor had my parents, nor any one, the least idea of what had been so long working in my young mind. Again, on many a Sunday evening have I thought, "Who knows but that this day may be the day of my conversion." I can say with Hart:—

"They pray to be new-born,
Though know not what they mean.
They think it something very great
Something undiscovered yet."

Now, under God, I ascribe all these feelings and impressions to the training and discipline of my parents. *They placed the plain Word of God before me.* There was no softening or qualifying. There it stood for itself. *God's own Word* to be explained—ratified—enforced in His own times, in His own ways and by His own means, and this from long observation and experience I am persuaded is the only right and scriptural way. It is that which the Lord will honour. It is that which in the Lord's own time, will bear fruit according to His own assurance, "Train up a child in the way he should go, and when he is old, he will not depart from it." By what I understand, that,

whatever may intervene, and however dismaying certain aspects may appear, at length the early teaching and training shall bring forth the fruits of saving knowledge and repentance.

LETTER FROM MR. GEORGE COWELL,
Late Editor of *The Gospel Magazine*.

CALEDPYAN HOUSE,
2, WINDSOR TERRACE, CHAPEL STREET,
LLANDUDNO.

6th July, 1892.

MY DEAR FRIEND,

Your letter has been forwarded to me here, and my surroundings will only allow me to give you a few disjointed thoughts upon the important subject—"The nature, growth, and extent of religious feeling which children are capable of experiencing" (2 Tim. i. 5).

TRAINING AND TRAILING.

If we let the vine trail on the ground, we know it would get stunted, and take up all the dust and dirt it could gather, never bringing forth acceptable fruit ; but if we *train* it, give it proper support, prune and tend it, it will repay us and bring forth fruit. Now, it is just so, I apprehend, with children. Leave them to *trail* at will on the ground, and they will take up the filth of the ground ; but train them up "in the fear and admonition of the Lord," and at all events they will be put in the right way and bring forth the fruits of righteousness. I do like the statement of Abraham's servant, uttered with thankfulness of heart, "I being *in the way*, the Lord met me."

To my mind the Christian parent or teacher is helpless to do more than *train*. The living principle can alone be given by God. Then when grace is given and life imparted, *feeling* gives place to *faith*, and faith is the fruit of life.

Godly parents can bring up their children in the way of *righteousness*, but God the Spirit only can put in the way of *regeneration*, and that He sometimes, according to His sovereign will, does with the young we have abundant proof in His Word. Paul rejoiced to be able

to call to remembrance *that* the unfeigned faith, which was in Timothy's mother and grandmother, was in him also. One thing in the *training*, I fear, is often forgotten, namely, the teaching of the Doctrine of the Fall—Religious feeling, balanced by Religious facts. They are often trained to think that there is inherent good in them, which, if cultivated, will bring them into a state of piety, whereas they should be led to see what they are by nature, "born in sin and shapen in iniquity," and if saved, it must be a matter of omnipotent power and love—see verse 9, "Who hath saved us and called us with an holy calling," &c., said to Timothy.

I think it important to train children to see, that whatever religious feeling they possess, something more is needed, even life divine; a change of heart, a new creation in Christ. The extent of such *feeling* I should apprehend depends much upon the character, disposition, and training of the child; but after all, this is but *nature* and they need grace &c. The difference between Training and Trailing, see Jer. xvii. 5 to 9.

"G. C."

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GOD'S SOVEREIGNTY.

“THE LORD REIGNETH.”—*Ps. xciii. 1.*

THE first and most elementary truth which a child of God begins to learn after regeneration, is the absolute sovereignty of God. Subdued and made to know that God rules over him, he first acknowledges God by declaring “All things are of God” (2 Cor. v. 18). Jesus, when confronted by His enemies, says in John vii. 28, “I am not come of Myself, but He that sent Me is true, WHOM YE KNOW NOT.” This is Christ’s assertion of His Father’s sovereignty. The Jerusalem Jews (John vii. 25) were quite ignorant of it. The true disciples follow their Master. They proclaim, “in season and out of season” the absolute right of God to do what He will with His own. They, who know it not, follow in the footsteps of the Jerusalem Jews and “seek to take”—*arrest* in every way possible the people predestined to proclaim God’s holy truth. But, come what may, God will rule and over-rule all, for

GOD IS SOVEREIGN.

I.—IN HIS PERFECTIONS.

“Who is like unto Thee, O LORD, among the Gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?” (Ex. xv. 11). Here, upon a most memorable occasion of their history, we have part of the song of Moses and the children of Israel. This song is remarkable for its jubilancy at the deliverance of the whole of the people and their possessions from the Egyptians. I note but one point in it, viz., the sovereignty of the *perfections* of Jehovah. Redeemed Israelites were thoroughly united in ascribing everything to the *character* of God. The key-note is perfection throughout. Meditate upon this praiseful song. Notice how self is not so much as once mentioned except to be subject to the Lord’s power. Behold every particle of success is ascribed to “THE LORD.”

This sovereign perfection was illustrated in the later history of the nation when Jehovah commanded that there should be made “the plate of the holy crown” with the inscription “HOLINESS TO THE LORD” (Ex. xxxix. 30). This emblem of authority now encircles the head of our Great High Priest in heaven, unto whom “All power is given in heaven and earth” (Matt. xxviii. 18). When He whose right it

is, shall come again, the same title shall be found "upon the bells of the horses" (Zech. xiv. 20), thus proclaiming the sovereignty of the Lord's perfection throughout the universe.

II.—IN HIS PERCEPTIONS.

"Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" (Rom. ix. 20). Well indeed, might it be asked, "Who hath known the mind of the Lord? (Rom xi. 34) with whom took He counsel? (Is. xl. 14). Who hath stood in the secret of the LORD and hath perceived and heard His word?" (Jer. xxiii. 18). Blessed be God, whilst He is sovereign in His perceptions, He is also pleased to reveal His secrets unto His children. "The secret of the LORD is with them that fear Him, and His covenant to make them know it" (Ps. xxv. 14 m). What wondrous condescension on the part of the Triune God, to supply so graciously the needs of His poor family! Can I, a poor worm of earth, say with David, "Many, O LORD, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: NONE CAN ORDER THEM UNTO THEE" (Ps. xl. 5 m). Am I enabled to subscribe to the sovereign declaration of the Lord, "My thoughts are not your thoughts.....My ways are higher than your ways, and My thoughts than your thoughts. For My word shall accomplish that which I please, and it shall prosper whereto I sent it" (Is. lv. 8—11).

III.—IN HIS POSSESSIONS.

"Whatsoever is under the whole heaven is Mine" (Job. xli. 11). Look at a few of the declarations of Holy Scripture respecting these possessions of Jehovah. Moses, in his old age, addresses the children of Israel when about to enter into possession of the Holy Land as follows:—"Behold, the heaven of heavens is the LORD's thy God, the earth with all that therein is" (Deut. x. 14). How comforting this declaration is! The disposal is also entirely in His hand, for Solomon wrote, "The lot is cast into the lap; but the WHOLE DISPOSING thereof is of the LORD" (Prov. xvi. 33). Moses, on another occasion, wrote, "All his saints are in Thy hand" (Deut xxxiii. 3). Here lies the security of the elect. Many passages could be quoted relating to this. Let two suffice for encouragement: (1) "Behold, I have graven thee upon the palms of My hands" (Is. xlix. 16). The chief business of the engraver was to cut names and devices upon rings and seals. The Jews, during the times of their captivity,

engraved the city of Jerusalem upon their rings, so that they might not forget it. Hence the reference in the above chapter. The everlasting love and care of God for the sheep of Christ, as well as the *indelible* character of the Bride are the truths here asserted. Christ Himself said, "They shall never perish, neither shall any pluck them out of My hand. My Father, which gave them Me, is greater than all ; and no man is able to pluck them out of my Father's hand" (John x. 28, 29). The idea of *carving*, and not of writing, upon the palms of the hands, suggests the thought that nothing whatever can obliterate the engraving. So, too, with all and each of the redeemed family. From birth to beatification they are preserved, being garrisoned by the power of God.

Dr. Watts hymns this beautifully :—

- 1 Firm as the earth Thy Gospel stands
My Lord, my hope, my trust ;
If I am found in Jesus' hands,
My soul can ne'er be lost. ✓
- 2 His honour is engaged to save
The meanest of His sheep ;
All that His heavenly Father gave
His hands securely keep. ✓
- 3 Nor death, nor hell should e'er remove
His favourites from His breast ;
In the dear bosom of His love
They must for ever rest. ✓

(2). "My times are in Thy hand" (Ps. xxxi. 15). This is the second portion I select for our encouragement. Not only are His people kept within His power, but also the periods when His appointed portions are distributed at the appointed places. Job asked, "Is there not an appointed time to man upon earth" (vii. 1), and Solomon gives the answer, "To everything there is a season, and a time to every purpose under the heaven" (Eccles. iii. 1). Paul informs the Galatians that "when the fulness of time was come, God sent forth his Son" (iii. 4), thus showing that the very time of the incarnation of Christ was in the hand of the Lord. Let the reader carefully meditate upon the following passages : Prov. xvi. 4 ; Ezek. xviii. 4 ; Rom. xi. 36 ; Col. i. 16, 17 ; and he will find, under the Spirit's blessing, something to cheer him, in his journey through this wilderness world.

IV.—IN HIS PERFORMANCES.

✓ "My counsel shall stand, and I will do all my pleasure" (Is. xlv. 10.)

The origin of all things is the absolute will of God. Whether we contemplate the existence of angelic or human beings, the decree of Jehovah is the first cause. He is

"Cause of all causes, and the source
Whence universal being sprang." (*Raffles*).

Everything depends upon His appointment. "Our God is in the heavens: He hath done whatsoever He hath pleased" (Ps. cxv. 3), says the Psalmist, whose life was an exemplification of this. The "last words of David" breathe out confirmation of this truth. "Although my house be not so with God, yet He hath made with me an everlasting covenant, ORDERED IN ALL AND SURE; for this is all my salvation, and all my desire" (2 Sam. xxiii. 5). Paul was trained in the same school, for he testified "All things are of God" (2 Cor. v. 18). Nebuchadnezzar, driven from men until he should "know that the most High ruleth in the kingdom of men," says that God "doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?" (Dan. iv. 35). How wonderful is the statement of our Lord in Luke xxi. 22: "Truly the Son of Man goeth as it was determined." What glorious sovereignty is here expressed. How edifying it is to Spirit-taught children of God, when they are made to realize that all the acts of their Master are in accordance with the sovereign will of a covenant-keeping God. Jesus—Jehovah-Saviour as the word properly means—lived, died, rose again, ascended according to prearranged purposes.

✓ Behold Him in prayer the night before His crucifixion. "As Thou hast given Him POWER over all flesh, that He should give ETERNAL LIFE to as many as Thou hast given Him" (John xvii. 2). The gift of authority is delegated, in order that the gift of *æon* life might be enjoyed by the redeemed. In the concluding words of this prayer He utters His final desire, "Father, I will that they also whom Thou hast given Me, be with me where I am, that they may behold My glory, which Thou hast given Me, for Thou lovedst Me before the foundation of the world." The sovereign will of the Lord Jesus is being carried out day by day, in making up His jewels (Mal. iii. 17) as illustrated in Acts xiii. 2, where the Spirit commands, "Separate me Barnabas and Saul for the work whereunto I have called them."

The sovereignty of God is shown with equal clearness in His dealings with the reprobate. Peter writes, "Unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence even to them that stumble at the word, being disobedient, WHEREUNTO ALSO THEY WERE APPOINTED" (1 Peter ii. 7, 8.) Jude's inspired word is, "For there are certain men crept in unawares, who WERE BEFORE OF OLD ORDAINED TO THIS CONDEMNATION ; ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God and our Lord Jesus Christ" (Jude 4). These are solemn and serious declarations. God grant that both reader and writer may bow the heart in submission, and say with Eli of old, "It is the LORD : let Him do what seemeth Him good" (1 Sam. iii. 18).

An experimental knowledge of these truths will ever be fraught with much comfort. To be fully persuaded that everything comes within the scope of the Divine procedure, cannot but lead to contentment upon the part of the tried family of God. The knowledge that wealth or poverty, gain or loss, health or sickness, things pleasant or painful, are all completely under God's management, cannot fail to afford much consolation to the subjects of God's grace. Without comment I will quote four more passages bearing upon this subject :—

Prov. xix. 21.

"There are many devices in a man's heart : nevertheless the counsel of the LORD, that shall stand." ✓

Prov. xxi. 30.

"There is no wisdom, nor understanding, nor counsel, against the LORD." ✓

Isaiah xxviii. 29.

"This also cometh forth from the LORD of hosts, which is wonderful in counsel, excellent in working." ✓

Mark vii. 37.

"He hath done all things well." ✓

V.—IN HIS CREATION.

"For He spake, and it was (done) ; He commanded and it stood fast" (Ps. xxxiii. 9).

The records of creation in Gen. i. and Job xxxviii.-xli. reveal the wondrous doings of God in His sovereignty. Read Gen. i. 1-3. "In the beginning, God created the heaven and the earth. And the earth was without form and void.....And God said, Light be : and light

was." No one is able to tell when "the beginning was." It is God's secret. None can tell how long the earth was "without form and void." Divine sovereignty withholds the information. But what we do know is very precious. Isaiah tells us, "Thus saith the LORD that created the heavens; God Himself that formed the earth and made it: He hath established it, He created it not in vain (same Hebrew as "without form"). He formed it to be inhabited: I AM THE LORD AND NONE ELSE" (Is xlv. 18). The apostle John further instructs us when he wrote, "In the beginning was the Word.....and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i. 1-3). Well might the new heart cry out, "Who is like unto the LORD our God, that hath His dwelling so high; and yet humbleth Himself to behold the things that are in heaven and earth?" (Ps. cxiii. 5, Cranmer's Version). Or again, in the language of Ps. viii. 3, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou has ordained, what is man, that thou art mindful of him?" Let us now turn to the Book of Job, where Jehovah gives His own message in a series of questions: "Then the LORD answered Job and said, Who is this that darkeneth counsel by words without knowledge? Where wast thou when I laid the foundations of the earth? Who hath laid the measure thereof if thou knowest? Who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Who shut up the sea with doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" These are indeed God's questions put to exhibit His sovereign authority. But let us proceed with those of a very personal and pertinent nature put by Jehovah to Job—

"Hast thou commanded the morning since thy days? Hast thou given the horse strength? Hast thou an arm like God? Canst thou bind the sweet influences of Pleiades? Canst thou send lightnings that they may say unto thee, Here we are? Canst thou draw out Leviathan with a hook?"

There are ten questions beginning with "Hast thou," and twelve with "Canst thou." But let the reader study the whole of this address of Jehovah which is entirely about Himself. In creation He creates everything by His own sovereign word. There is not a single word to give countenance to such a theory known as evolution. What indeed was the result of Jehovah's teaching? Job was humbled and

exclaimed, "Behold, I am vile : what shall I answer thee ? I will lay my hand upon my mouth" (xl. 4). "I know that thou canst do everything, and that NO THOUGHT OF THINE CAN BE HINDERED (margin) ... therefore have I uttered that I understood not ; things too wonderful for me, which I knew not ... Hear, I beseech thee, and I will speak ... I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (xlii. 2-6). We have only thus far considered the *inanimate* creation. Concerning human beings God said, "Let us make man in our own image" (Gen. i. 26). To this the psalmist replies, "Thy hands made me and fashioned me" (Ps. cxix. 73). "I will praise thee ; for I am fearfully and wonderfully made : marvellous are Thy works : and that my soul knoweth right well. My substance (m. strength or body) was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect ; and in Thy book (*i.e.*, of grace) all were written, WHAT DAYS THEY SHOULD BE FASHIONED (m.), when as yet there were none of them" (Ps. cxxxix. 14-16). The first Adam was created in God's own likeness ; in righteousness, true holiness, and knowledge. (Eph. iv. 24, Col. iii. 20). In *creating* Adam, God created every person born into this world. When Adam fell, all mankind fell. It is therefore written, "As by one man sin entered into the world, and death by sin ; and so death passed upon all men : IN WHOM (m.) all have sinned" (Rom. v. 12). The "dust" became "dross." To make this "meet for the Master's use" (2 Tim. ii. 21) a re-formation was absolutely essential. Consequently God declares, "As the clay is in the potter's hand, so are ye in Mine, O house of Israel" (Jer. xviii. 6).

Those whom the heavenly Potter moulds, are re-created by the Spirit, made "vessels unto honour" and treated as "vessels of mercy." Those who remain in their fallen state are "vessels of wrath fitted to destruction" (Rom ix. 19-21), and reserved "unto the day of judgment to be punished" (2 Peter ii. 9). Such is the sovereignty of God in creation, both old and new. Reader, art thou "a new creature" ? (2 Cor. v. 17).

VI.—IN HIS PROVIDENCE.

"The Lord killeth, and maketh alive ; He bringeth down to the grave, and bringeth up. The LORD maketh poor and maketh rich : He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among

princes, and to make them inherit the throne of glory ; FOR THE PILLARS OF THE EARTH ARE THE LORD'S, and He hath set the world upon it" (1 Sam. ii. 6-8). A blessed and glorious declaration of a most gracious woman is this ! Hannah's life is an epitome of a sovereign Providence. At first God withheld her desire : in the end, He blessed her with several children. Our journey through this world is all according to an all-wise Providential arrangement. The chosen nation, at the close of the desert life, was counselled to "remember all the way which the LORD Thy God led thee these forty years in the wilderness to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (Deut. viii. 2, 3). Providential dealings are both chastising and cherishing. There are both provision and preservation. Jesus, when expounding the spirituality of the law, exhorts the disciples to "Take no thought (*i.e.*, undue anxiety) for your life, what ye shall eat, or what ye shall drink ; nor yet for your body what ye shall put on" (Matt. vi. 25). He interrogates His people with a set of four questions. Supposing, dear reader, *you* are now asked the same, what answer can you give ?

Question 1.

"Is not the life more than meat and the body than raiment ?"

Question 2.

"Are ye not much better than they ?" (*i.e.*, the fowls).

Question 3.

"Which of you by taking thought can add one cubit to his stature ?"

Question 4.

"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ?"

The Lord concludes by saying, "Therefore take no thought ... for your Heavenly Father KNOWETH that ye have need of these things. But seek first the Kingdom of God and His righteousness : and all these things shall be added unto you" (Matt. vi. 25-33). Well might Paul write, "Therefore let no man glory in men ; for all things are your's ; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's : and ye are Christ's ; and Christ is God's" (1 Cor. iii. 21-23).

VII.—IN HIS GRACE.

"Even so, Father : for so it seemed good in Thy sight" (Matt. xi. 26). The sovereignty of God shines brightest when we view Him shedding the lustre of His countenance upon the objects of His choice in the covenant of Grace. Matt. xi. is a chapter concerning sovereignty. John the Baptist, who is by God's Providence in prison, sends disciples to question Jesus respecting His authority. Jesus replies most graciously, "the poor have the Gospel preached to them." John's doubts are dispelled. Jesus questions the multitude respecting John. He returns answers to the interrogations, finishing with His own peculiar aphorism, "He that hath ears to hear, let him hear," intimating that Divine Grace alone could give "the hearing ear" (Prov. xx. 12). Jesus next describes the attitude of "this generation" to Himself and John. It was a continual opposition, Grace alone distinguishes that "wisdom is justified of her children." The various cities are next "upbraided." Even Capernaum, His own city, "shall be brought down to hell." Lastly, sovereign grace predominates in things which appertain to life and godliness. The wise and the prudent in their own estimation, are excluded. But oh what sovereign grace ! The babes, helpless in themselves, have the glorious realities of eternity revealed unto them because "Good in thy sight." Yes, all is centred with God.

The three key words expressing the stability of our salvation are PLEASURE, PURPOSE, GRACE. "God blessed us with all spiritual blessings according to the GOOD PLEASURE OF HIS WILL ... having made known unto us the mystery of His will, according to the GOOD PLEASURE WHICH HE HATH PURPOSED IN HIMSELF" (Ephes. i. 3, 5, 9). "God hath saved us and called us with a holy calling, not according to our works, but according to His own PURPOSE AND GRACE" (2 Tim. i. 9). How wonderfully do these show that in our eternal happiness, everything rests with God. It will well repay to study the portions where these occur. For "good pleasure," see Phil. ii. 13 ; 2 Thess. i. 11. For "purpose," see Rom. viii. 28 ; ix. 11, 17 ; Ephes. iii. 11. As for the word "grace," it occurs more than two hundred times in various forms and is found in every Epistle. Rom. xi. 6 will perhaps best expound its sovereign nature. Speaking of the election of grace, the contrast to works is powerfully stated. "And if by grace, then it is no more of works : otherwise grace is no more of grace : otherwise work is no more work." Thus we have the covenant revealed. Now notice (1) the period, (2) the persons, (3) the promises.

1. PERIOD.—When our Lord delivered His parabolic discourses, Matthew informs us that Jesus spake in Parables that it might be fulfilled which was spoken by the prophet, “I will utter things which have been kept secret FROM THE FOUNDATION OF THE WORLD” (Matt. xiii. 34, 35). When Christ gave the parable of the Sheep and Goats, He said to the Sheep, “Inherit the Kingdom prepared for you FROM THE FOUNDATION OF THE WORLD” (Matt. xxv. 34). James, in addressing the council at Jerusalem, declares, “Known unto God are all His works FROM THE BEGINNING OF THE WORLD” (Acts xv. 18). Peter a few years later wrote respecting Christ’s death, “Who verily was foreordained BEFORE THE FOUNDATION OF THE WORLD” (1 Peter i. 20). Paul informed the Ephesian Saints that God hath “chosen us in Him BEFORE THE FOUNDATION OF THE WORLD” (Ephes. i. 4). John in the book entitled “the revelation of Jesus Christ,” declares “Jesus is the Lamb slain FROM THE FOUNDATION OF THE WORLD,” and that our names are all “written in the book of life FROM THE FOUNDATION OF THE WORLD” (Rev. xiii. 8 ; xvii. 8 ; xxi. 27). This remarkable phrase, used twice by our Lord, and afterwards repeated by four of His apostles, unquestionably puts beyond dispute both the antiquity and sovereignty of our salvation. It was before time commenced ; it was in eternity when the covenant of grace was first inaugurated. Hence Paul terms it “the ETERNAL PURPOSE which God purposed in Christ Jesus our Lord” (Eph. iii. 11).

2. PERSONS.—There can be no hesitancy in determining who are the parties to this agreement, when the period at which the deliberations occurred is settled. In the Scriptures already quoted we have clearly revealed unto us that they were the Father and Jesus Christ. But have we any revelation about the Holy Spirit ? In Heb. ix. 14 we find mention of “the eternal Spirit.” This at once proves the eternity of the Holy Ghost. Comparing this with 1 Cor. ii. 9, 10, “Eye hath not seen ... but God hath revealed them unto us by His Spirit,” we conclude that all the Three Persons in the Trinity were concerned in these transactions. A further search in the above Scriptures will show that their deliberations were concerning “the blessed of the Father, the chosen, the names in the Lamb’s book of life.” The Father acts as sovereign, “working all things after the counsel of His will” (Eph. i. 11).

3. PROMISES.—Prophecy informs us that the Father promised to give Jesus the Holy Ghost. “The Spirit of Jehovah shall rest upon Him” (Is. xi. 2). Success is also guaranteed.

“The pleasures of the LORD shall prosper in His hand” (Is. liii. 10).

A human body is prepared (Heb. x. 3). The Son promises obedience (Ps. xl. 7, 8). The Holy Spirit is called "the Spirit of promise" (Eph. i. 13), and the adopted ones are by Him "sealed unto the day of redemption" (Eph. iv. 30). From commencement to consummation, all is performed by the sovereign Lord of all. What a gracious revelation! Before Jehovah's creations we have Jehovah's counsels: before children by creation there are the sons of adoption; before the ruin of mankind in the first Adam, we have the restoration of the elect in the last Adam.

VIII.—IN HIS GLORY.

"The glory which Thou gavest me, I have given them" (John xvii. 22). "Glory" properly means recognition. Moses asked, "I beseech Thee, shew me Thy glory"; and God answered, "I will make all My goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (Ex xxxiii. 18, 19). Thus "His glory" is found in "His goodness" to His people. This must be carefully distinguished from God's essential glory which He will not give to another (Is. xlviii. 11).

Christ, at the last supper, declared "Now is the Son of Man glorified." Judas had just left to betray His Master. In this, Jesus was glorified because through His sufferings His Father was glorified. Jesus gives His given ones a glory that is peculiarly their own. Every one taught of the Spirit shall in some way manifest the Father's Name in this dispensation. Of the Holy Ghost Christ said, "He shall glorify Me." This is accomplished by the regeneration of each member of the body of Christ. I will mention one more "glory." It is contained in the concluding words of the prayer of John xvii., where Jesus prays "that they may behold My glory." This is described in Is. lx. 19, 20, "The sun shall be no more Thy light by day: neither for brightness shall the moon give light unto Thee; but the LORD shall be unto thee an everlasting light and THY GOD THY GLORY." Much more might be written upon this precious subject, but look!

God the Father is the FATHER OF GLORY (Ephes. i. 17). God the Son is the LORD OF GLORY (1 Cor. ii. 8). God the Holy Ghost is the SPIRIT OF GLORY (1 Peter iv. 14). The PREDESTINATED are "to the praise of the glory of His grace" (Eph. i. 6). The *purpose* is "whom He justified, them He also glorified" (Rom. viii. 30). The *prayer* is "that ye may know what is the riches of the glory of His inheritance in the saints" (Eph. i. 18). The *promise* is "when Christ, who

is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). The *provision* is "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). The final *proclamation* is "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6).

THE LORD REIGNETH.

Whitsuntide, 1906.

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PRICE 1d.

PREDESTINATION AND ELECTION.

“THE VERY ELECT.”—*Matthew xxiv. 24.*

- (a) “*Make Thy Chosen People Joyful*” (Prayer Book).
- (b) “*That it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect*” (Burial Service).
- (c) “*To teach and to premonish, to feed and provide for the Lord’s family, to seek for Christ’s sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever*” (Ordination Service).

With such extracts before us, it may well become an ordained minister of the Establishment to set before those who care to read, what God’s word has to say about “the very elect.”

In the first place, I will note the words used by the Holy Ghost to express the truth underlying our subject, viz., predestinated and elect.

1. PREDESTINATED. The Greek word used is one from which we get ‘horizon.’ Hence the meaning is a boundary. This has a prefix ‘pro’ (= before) added, and thus we obtain the thought of a boundary determined beforehand. ‘Horizon’ is found eight times in the Greek New Testament.

(1) Luke xxii. 22.—“The Son of Man goeth as it *was determined.*”

(2) Acts ii. 23.—“Him being delivered by the *determinate* counsel and foreknowledge of God.”

(3) Acts x. 42.—It is he which *was ordained* of God.”

(4) Acts xi. 29.—“The disciples *determined* to send relief.”

(5) Acts xvii. 26.—“*Hath determined* the times before appointed.”

(6) Acts xvii. 31.—“That man whom he *hath ordained.*”

(7) Rom. i. 4.—“*Declared* (m. determined) the Son of God with power.”

(8) Heb. iv. 7.—“Again he *limited* a certain day.”

From these instances, we find that the Greek word ‘horizon’ means determination, ordination, limitation. Whatever be the subject spoken of, there is the idea of a fixed settled boundary.

On six other occasions the word ‘pre-horizon’ is used, viz.:

(1) Acts iv. 28.—“To do whatsoever thy hand and thy counsel *determined before* to be done.” This is part of the Apostles’ prayer. The subject is the crucifixion of “thy holy child Jesus.” The vile conspirators, Herod and Pontius Pilate are named. Gentiles and Jews are gathered together to execute their foul deeds. Beyond this, the inspired word reveals the glorious truth, that even these things were ‘pre-horizoned’—determined beforehand by the wisdom of God.

(2 & 3) Rom. viii. 29, 30.—“He also *did predestinate* . . . whom he *did predestinate.*” This chapter is the Divine summary of the plan of man’s justification before God. The

persons here indicated are 'pre-horized.' God has once for all settled the everlasting position "according to purpose."

(4) 1 Cor. ii. 7.—"The wisdom of God. . . the hidden wisdom . . . which God *ordained before* the world unto our glory."

Here we have the salt-seasoned speech of a child of God 'pre-horized' before all times.

(5) Ephes. i. 5.—"*Having predestinated* us unto the adoption of children. . . ."

(6) Ephes. i. 11.—"*Being predestinated* according to the purpose of him. . . ."

The six-fold repetition of the one word "us" in verses 3, 4, 5, 6, 8, 9, is of great significance in settling the question of the individual predestination of each member of the flock of Christ.

In carefully examining these passages for the meaning of this word "predestinated," the only scriptural conclusion is that every person and event referred to were determined beforehand by the purpose, hand, and counsel, of the blessed Trinity.

2. ELECT, CHOSEN.—These two words are expressed by one in the Greek, with the exception of Matt. xii. 18, and 2 Thess. ii. 13. The word, with its correlatives, occurs 51 times, but for our purpose we need examine only those passages where the word is translated, 'election, elect, chosen.' These number 30, from which the root meaning is found to be 'a picking out, a selection.'

ELECT.—Matt. xxiv. 22, 24, 31; Mark xiii. 20, 22, 27; Luke xviii. 7; Rom. viii. 33; Col. iii. 12; 1 Tim. v. 21; 2 Tim. ii. 10; Titus i. 1; 1 Peter, i. 2; ii. 6; 2 John i. 13.

ELECTION.—Rom. ix. 11; xi. 5, 7, 28; 1 Thess. i. 4; 2 Peter i. 10.

CHOSEN.—Matt. xx. 16; xxii. 14; Luke xxiii. 35; Rom. xvi. 13; 1 Peter ii. 4, 9; Rev. xvii. 14.

CHOSEN.—Acts. ix. 15.

Take the last passage to illustrate the meaning of the word. Paul is said to be "a chosen vessel," or as it might be translated, "a vessel of election." He was "picked out" or "selected" from all others to bear the Lord's name before both Gentiles and Jews.

KINDS OF ELECTION.—My main object in this sermon is to show what is written in Scripture concerning God's predestinating and electing purposes. I find that seven kinds of election are revealed.

I. OF ANGELS.—1 Tim. v. 21.—"I charge [thee] before God and the Lord Jesus Christ, and the *elect angels*." Scripture tells us that angels are divided into two classes: good and evil. The good are the elect ones. Their goodness springs solely from their election, and it is this election alone which secures their eternal happiness. Their work is one of praise and worship with respect to God the Father. (Psa. cxlviii. 2). It is one of service as well as of worship to God the Son (Psa. xci. 11; Heb. i. 6), and one of ministration,

to the necessities of the saints. Well indeed has Toplady written :—

Thy ministering spirits descend
To watch while Thy saints are asleep ;
By day and by night they attend,
The heirs of salvation to keep.
Thy worship no interval knows ;
Their fervour is still on the wing ;
And while they protect my repose,
They chant to the praise of my King.

The bad angels are “ the angels which kept not their first estate ” (Jude 6), “ the angels that sinned,” whom “ God spared not, but cast [them] down to hell, and delivered [them] into chains of darkness to be reserved unto judgment.” (2 Peter ii. 4).

Blessed election ! It ensures the bliss of the elect angels, and gives them the privilege of ministering to the needs of “ the heirs of salvation.” Are you and I, dear reader, reaping benefits from it ? Let us note the immutability of this election. There is not one elect angel in hell, nor a wicked one in heaven.

II. OF JEWS—Deut. vii. 6.—“ The LORD thy God hath chosen thee to be a special people unto himself.” Undoubtedly this passage refers to the *national* election of the Jews. The cause of this election is stated both positively and negatively. It was because “ The Lord loved you ;” it was not on account of numbers, for they were the “ fewest of all people.” Neither was it because of their righteousness, for they were “ a stiff-necked people ” (Deut. ix. 4-6).

The election was both absolute and unconditional. Look at the historical facts. Abram—their progenitor—was an idolater (Josh. xxiv. 2). In the distinguishing and discriminating love of God, he is commanded to leave his home, country, and friends. Through grace he obeys the calling. He receives many gracious promises. “ I will make of thee a great nation ” is the pre-horizon—the pre-destination—of the nation (Gen. xii. 1). He is now constituted “ heir of the world ” (Rom. iv. 13), and he receives the sign of this covenant (Gen. xv.). In process of time the family becomes a nation, which afterwards is enslaved in Egypt. Then “ God remembered His covenant with Abraham, with Isaac, and with Jacob ” (Ex. ii. 24). Through Moses and Aaron He declares to them his predestinating purposes. “ I have established my covenant . . . I have heard the groaning . . . I have remembered my covenant . . . I will bring you out . . . I will rid you out . . . I will redeem you . . . I will take you to me for a people . . . I will be to you a God . . . I will bring you into the land.”

The elect people became a redeemed people. But further, God brought His elect nation out of Egypt into the wilderness to be a “ holy ” people, as it is written—“ Thou art a holy people unto the LORD thy God, and the LORD hath

chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. xiv. 2).

Thus we have an elect nation, a redeemed nation, a sanctified (*i.e.*, separated) nation.

Consider that remarkable prayer by David, "And what one nation in the earth is like thy people, [even] like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt [from] the nations and their gods? For thou hast confirmed to thyself thy people Israel [to be] *a people unto thee for ever*; and thou, LORD, art become their God." (2 Sam. vii. 23, 24).

Even in their national rejection Jehovah still calls them "Israel mine elect" through Isaiah, and through Amos (iii. 2), contemporary with Isaiah, He yet says, "You only have I known of all the families of the earth." Even though this elect nation crucified the Messiah, yet the inspired words of the apostle Paul are that "his heart's desire and prayer for Israel is that they might be saved." (Rom. x. 1). This is followed up in Rom. xi. 1, 2, with the question, "Has God cast away his people? God forbid. For *I* (emphatic) also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin. God hath not cast away his people which he foreknew."

No! No! God's election pledges will never be broken. Divine election will ever secure for its objects every blessing designed.

In the eleventh chapter, too, the position which Israel holds in the affections of Jehovah is clearly revealed in the following words:—"As touching the election, [they are] beloved for the fathers' sakes." Then follows the Divine aphorism, "The gifts and calling of God [are] without repentance" (Rom. xi. 28). Such indeed is the scriptural account of national election.

III. OF A TRIBE.—"For the LORD thy God hath chosen him (Levi) out of all thy tribes to stand to minister in the name of the LORD, him and his sons for ever" (Deut. xviii. 5). Notice again, that election is to privileges and blessings. "The LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD, to minister unto him, and to bless in His name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren. The LORD is his inheritance, according as the LORD thy God hath promised him" (Deut. x. 8, 9). See also xxi. 5.

That all this sets forth another and more glorious election will be seen later on. With its typical nature I am not now dealing. My object here is to point out that the tribe of Levi occupied a most prominent position in the carrying out of God's purpose with the elect nation. This was not secured on account of anything meritorious in Levi, for he is

described as an "instrument of cruelty" (Gen. xlix. 5). It was all according to the covenant (Mal. ii. 4, 5; Ps. lxxviii. 68).

IV. OF A CITY.—"The place which the LORD shall choose" (Deut. xii. 14, 18, 21, 26; xviii. 6). The LORD says to Solomon, "I have chosen Jerusalem that my name might be there" (2 Chron. vi. 6). David wrote, "The LORD hath chosen Zion, He hath desired it for His Habitation" (Ps. cxxxii. 13). This election gives great pointedness to the numerous references to Jerusalem and Zion throughout the Bible. Why should Solomon speak of the bride, "Thou art beautiful, O my love, comely as Jerusalem" (Cant. vi. 4), except it were on account of her election? Why, again, should Paul speak of the "Heavenly Jerusalem" (Heb. xii. 22), and the aged John of the "New Jerusalem," the "Holy Jerusalem" (Rev. xxi. 2, 10), except it be to unfold the untold blessings of predestination and election?

V. OF INDIVIDUALS.

(a) Moses—"Moses his chosen." (Ps. cvi. 23).

(b) Aaron—"Aaron whom he had chosen." (Ps. cv. 26).

(c) David—"I chose David." (1 Kings viii. 16).

To this section may also be added the passage "Blessed (is the man whom) thou choosest." (Ps. lxxv. 4).

(d) Apostles—"Of them he chose twelve." (Luke vi. 13).

"Ye have not chosen me, but I have chosen you." (John xv. 16).

The purpose of Apostolic Election is stated by our Lord to be fourfold:—(1) That they should be with him. (2) That he might send them forth to preach. (3) To have power to heal sickness. (4) To cast out devils. (Mark iii. 14, 15).

So far, what has been written refers primarily to privileges, to positions, to portions during this life; and, even in these, the Divine principle of Ex. xxxiii. 19 is exemplified—"I will be gracious to whom I will be gracious: and will show mercy on whom I will show mercy."

God blesses one nation and leaves the rest. He selects one tribe out of that nation to perform certain holy actions, and pronounces judgment upon all who attempt to usurp that authority. He chooses one city where He is pleased to dwell, and there never has been, nor can be, a city like Jerusalem. He appoints certain men to perform His pleasure, and equips them with suitable gifts. Thus we see that the sovereignty of God, and His election to earthly privileges, are both absolute and arbitrary. These are but types and illustrations of the great and blessed truth of predestination and election to eternal happiness, the elucidation of which we are now about to give.

PREDESTINATION AND ELECTION TO ETERNAL LIFE.

"Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be

endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through Grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."—ARTICLE XVII.

"By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestined and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

"Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of His glorious grace" (Chap. iii. of the Confession of Faith).

Such are the declarations of faith, made by the Episcopalian, the Presbyterian, the Baptist, and the Independent Churches in the United Kingdom; and their ministers are bound by oath and covenant to preach and teach in accordance thereto. In the Church of England the following declaration has to be made at the 'reading':—"I assent to the thirty-nine articles of religion which I have now read before you. . . . I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God." With these solemn assurances before us, we now turn to the Scriptures to see what is written therein.

VI. THE ELECTION OF CHRIST.—"Behold my servant, whom I have chosen; my beloved, in whom my soul is well-pleased." (Matt. xii. 18). This is a quotation from Is. xlii. 1. The word translated "chosen" is very significant. It means 'gripped.' God in His condescension tells us He has laid fast hold of Jesus, whom He calls "My servant, my beloved, mine elect." He refers to Christ's sacred humanity. Surveying the whole human race, none can be found to undertake the stupendous work of Redemption. God purposes to have a family to proclaim His glory. This is "the good pleasure which he hath purposed in himself." (Ephes. i. 9). It is also "the eternal purpose, which he purposed in Christ Jesus." (Ephes. iii. 11). Jesus Christ is the one 'elected' to perform the necessary work of redemption. Immediately prior to His incarnation, our Lord addresses His Father, "A body hast Thou prepared me. Lo! I come to do Thy will, O God" (Heb. x. 5, 7). This was settled ages before it took place, for Ps. xl. prophesies of the event, and Gal. iv. 4 informs us that "when the fulness of the time was come, God sent forth His Son." Moreover, the very words which Christ had to use were given to Him by His Father, for He declares, "I know His

commandment is life everlasting, whatsoever I speak therefore, *even as the Father said unto Me, so I speak*" (John xii. 50). The rulers at the cross testified to the same truth when they exclaimed, "He saved others, let Him save Himself, if He be Christ, the chosen of God" (Luke xxiii. 35).

Such, indeed, is the testimony concerning the election of Christ to perform the work of saving "His people from their sins" (Matt. i. 21).

VII. THE VERY ELECT.—"Insomuch that, if (it were) possible, they should deceive the very elect" (Matt. xxiv. 24). Our Lord refers three times to the 'elect' in this chapter. Speaking of the great tribulation at "the end of the world," He says there will be a *diminution* of the days. "For the elect's sake those days shall be shortened" (v. 22). There will also be a *deception*. Christ assures us, however, that whatever false prophets may do to others "the very elect" cannot be led astray (v. 24). The third occasion refers to the work of the elect angels who shall "gather together his (the Son of man's) elect from the four winds, from one end of heaven to the other" (v. 31).

Who are these elect? How did they become elect? Why are they the very elect? To what are they elected? Am I, indeed, one of the elect? How shall I know it? These are questions deserving our closest scrutiny, and to their elucidation I now turn the reader's attention.

1. Matt. xi. 26.—"I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight." Jesus is here exulting in His Father's performances. He acquiesces in the hiding and revealing purposes of sovereign grace. The life of a child of God indeed manifests the grace of election, but the election of grace originates solely in the free and willing purpose of Jehovah.

2. Luke x. 20.—"But rather rejoice because your names are written in heaven." The seventy had returned full of joy at the performance of good deeds. Power had accompanied their declaration; even demons had felt their superiority. Naturally they rejoiced at this. But there is a better rejoicing—one of "names written," and that "in heaven." Ability to perform good deeds cannot bring us into heaven. God alone does that. It must be by the hand-writing of Him who inscribes our names in life's fair book, in reference to which Paul was commissioned to write, "I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and [with] other my fellow-labourers, whose names are in the book of life." (Phil. iv. 3). The result of being in the "Lamb's book of life from the foundation of the world" (Rev. xiii. 8, xxi. 27), is that we are yokefellows, helps, fellow-labourers.

3. Luke xii. 32.—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In these

advisory words Jesus designates His own, by the title "little flock." The passage literally translated is "little 'little flock.'" It is a diminutive of the one flock (A.V. fold) of John, x. 16. It occurs but three times—Acts xx. 28, 29; 1 Peter v. 2, 3. The allusion is to the 'twos and threes' of the one election of grace, drawn together by the Holy Spirit, and consoled by Jesus with the comforting thought of their eternal security.

4. John xvii. 2.—"As many as thou hast given him." The given ones! How significant a title for the elect! What glorious gifts are associated with these given ones! Note the expression "the hour is come." What hour? It is the predestinated hour appointed by the Father, agreed upon by the Son, and here attested by the Inspiration of the Holy Spirit. The gifts enumerated are (1) power, (2) life, (3), men, (4) things, (5) words, (6) word, (7) glory. All are associated with the elect of God, with both the Shepherd and the Sheep. What is the Lord's declared desire in His final prayer? "Father, I will that they also, whom thou hast given me, be with me where I am." What is the purpose? "That they may behold my (emphatic) glory which thou hast given me" What is the reason? "For thou lovedst me before the foundation of the world." The best comment upon these declarations of the Saviour is the language of the 53rd chap. of Isaiah, "He shall see of the travail of His soul, and shall be satisfied" (v. 11).

5. Acts, xiii. 48.—"As many as were ordained to eternal life, believed." The strength of this scripture lies in the meaning of the word 'ordained.' As the Greek word is found but eight times it may be as well to give the full list.

The following are the passages:—Matt. xxviii. 16; Luke vii. 8; Acts xiii. 48, xv. 2, xxii. 10, xxviii. 23; Rom. xiii. 1; 1 Cor. xvi. 15.

The word properly means to place—to *place in a certain rank or order*. It is derived from arranging or disposing a body of soldiers in regular order, by the commanding officer. Carefully examining the above texts, I find that five English words are used to express its meaning: (1) appointed, (2) set, (3) determined, (4) ordained, (5) addicted. The word does not refer to any internal disposition, but has the idea of ordering from some external source. In the case of a soldier, this mandate proceeds from the superior officer. In the case of a Christian, this order originates in the mind of God. It was God who appointed the place of *His* people. It was He who made the selection of *His* sheep. This is *His* predestination. This is *His* election. "As many as were ordained to eternal life," one and all are passive in the settlement of their salvation. God arranged all before their births. After their predestination, and in God's own appointed time, they receive their blessings, and as evidence of the certainty of their election—they believe. In the instance now under consideration, Paul the Apostle was divinely commissioned to preach the gospel. The Holy

Spirit caused the ordinands to be born again. From this new life there flowed new hopes. "The faith of the Lord Jesus Christ" testified to its reality.

6. Rom. viii. 29.—"For whom he did foreknow, he also did predestinate [to be] conformed to the image of His Son." It will be necessary to examine carefully the word translated 'foreknow,' and which has been adapted into the English language in the word 'prognosticate' and its cognates. It means 'to have an insight beforehand,' and refers to experimental knowledge based upon union. It occurs in the following passages:—Acts ii. 23, xxvi. 5; Rom. viii. 29, xi. 2; 1 Peter i. 2, 20; 2 Peter iii. 17. From these we find that 'foreknowledge' is attributed both to God and man. Take the two referring to man first. Paul says (Acts xxvi. 5) that the Pharisees had full personal acquaintance with his life from the very outset. Peter writes to the "beloved" (2 Peter iii. 17) concerning the prophetic events about to happen, and tells them of their knowledge of these things prior to their occurrence.

Now look at the passages referring to God. The Father foreknew the Son, *i.e.*, He knew beforehand what He Himself determined to do. God the Father had settled it all in His own mind "before the foundation of the world" that Jesus Christ should shed His "precious blood." When the time came, Peter was deputed to declare this purpose of Jehovah.

"Whom He did foreknow."—God has a personal peculiar interest in His people previous to their creation. 'Whom' and 'them' are most important and emphatic words in this passage. It is the people—the individuals—who are foreknown. No mention is made of gifts or graces. Notice that God had His infinite mind fixed upon His foreknown ones irrespective of anything else. It is all on account of His purpose, not according to man's privileges or performances. To our limited understanding this foreknowledge of God precedes predestination. Having then foreknown His elect, He predetermines that these shall have the like form "of the likeness of His Son;" *i.e.*, God foreknew His children in His own mind, and designed that they should be like their original Pattern in character and destiny. What wonderful revelations are given to us here! Oh, to bow the head in self abasement and to lift up the renewed heart in gratitude for such glorious truths!

7. Rom. viii. 33.—"Who shall lay anything to the charge of God's elect?" Paul is now concluding his argument respecting the justification of God's elect by grace. He puts this question interrogatively, to enhance the force of a negative answer. 'To lay anything to the charge of' has reference to debt. Who dare say that God's elect owe a single farthing? His own Son has been surrendered. God has not abstained from bruising him. Shall *He* condemn, who has actually acquitted? The elect have had their debts cancelled. The chosen have had their innumerable sins laid upon Him, and "as many as were ordained to eternal life" are at liberty for ever.

8. Rom. ix.-xi.—These chapters deal fully with the subject of predestination. The national election of Israel to civil blessings is clearly stated. But it is to the spiritual election to eternal glory to which I specially direct attention. The basis of God's election is stated in ix. 21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" The only answer can be, "Yes, the potter has." Paul then declares that God has divided mankind into "vessels of mercy" and "vessels of wrath." Turning to the objector, he questions him—If God is pleased to make such distinctions, "Who art thou, O man, that disputest with God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?"

God is sovereign. He does whatever pleases Him. Jacob and Esau have their futures predetermined before their life's actions are performed. Jacob is loved; Esau is hated. The carnal mind charges God with unrighteousness. The regenerated nature answers, "God forbid." God has mercy and compassion on whom He will; and consequently it is not of him "that willeth, nor of him that runneth." In the elect nation there will be a spiritual Israel; "a remnant shall be saved" (v. 27), "a remnant according to the election of grace" (xi. 5). A national election avails nothing for eternal glory. It is only as elected in Christ that we benefit hereafter. Well might the apostle conclude with, O the depth! How unsearchable! "For of Him (as source) and through Him (as channel) and to Him (as end) [are] all things, to Him (m) [be] the glory for ever. Amen."

9. Rom. xvi. 13.—"Salute Rufus, the chosen in the Lord." Note the individual election mentioned here.

10. 1 Cor. i. 26-29.—"God hath chosen."

This scripture, containing these three words thrice repeated, have special reference to the character of the elect. They are the foolish, the weak, the base things of the world. As a rule, the world's pleasures, pursuits, and profits are not theirs. In all this, there is the glorious purpose of God, excluding all boasting on the part of the elect.

11. Eph. i. 3-14.—This portion is the climax of our subject. Its first word is "Eulogy"—"Blessed (Greek, eulogy) [be] the God and Father." The eulogy is because of "spiritual blessings." The blessings are all in Christ, thus:—

"In Christ Jesus . . . faithful" (v. 1).

"In him . . . chosen" (v. 4).

"In the beloved . . . accepted" (v. 6).

"In whom . . . redemption, forgiveness" (v. 7).

"In whom . . . inheritance" (N.B. we) (v. 11).

"In whom . . . inheritance" (N.B. ye) (v. 13).

"In whom . . . sealed" (v. 13).

Every blessing is treasured up in our glorious Lord. Notice the magnificent enumeration of God's purposes following

the word "according to" which denotes the source and author of the blessings.

PURPOSE.

- v. 5. The good pleasure of His will.
- v. 7. The riches of His Grace.
- v. 9. His good pleasure, purposes, &c.
- v. 11. The purpose of Him.
- v. 11. The counsel of His own will.

BLESSING.

- Predestination and adoption.
- Redemption and forgiveness.
- Knowledge of the mystery of His will.
- Predestination.
- All things.

Notice also the four final aims of the "spiritual blessings."

- (1) The praise of his glorious grace" (v. 6).
- (2) The dispensation of the fulness of times" (v. 10).
- (3) The praise of his glory" (v. 12, 14)
- (4) The redemption of the purchased possession" (v. 14).

Let the reader carefully study these lines of thought, and the conclusion will be that every blessing flows from the pre-arranged covenant between the persons of the glorious Trinity. The whole salvation of the elect rests solely with Jehovah. It is the Father who purposes, the Son who performs, and the Spirit who perpetuates this salvation in the hearts of the elect.

12. Col. iii. 12-17.—"As the elect of God."

This beautiful portion deals with the evidential character of God's family. They are chosen to be "holy." Here we have their spirituality delineated. How very necessary it is to notice that election and good works go hand in hand! The former produces the latter; the latter always follow the former. All is simply a matter of cause and effect. Election is the cause, and "bowels of mercy," etc., are the result. Reader, has God elected thee? Try the spirits whether they be of God. Examine thyself by these fruits of grace to see if thou art in the faith.

13. 1 Thess. i. 4.—"Knowing, brethren beloved, your election of God." How did they know it? They knew it by the revelation in the word and through its preaching. In verse 5, we have the four concomitants of election: (1) word, (2) power, (3) spirit, (4) assurance.

14. 2 Thess. ii. 13.—"God hath from the beginning chosen you to salvation." I have already explained the Greek word used here for "chosen" on page 30, where it has reference to Christ. The power is God, the period is "from beginning," the predication "chosen" (*i.e.*, gripped), and the purpose "salvation."

In the concluding portion of this verse, there are (1) the new nature, and (2) the evidence. So that we have here a complete summary of salvation from eternity to eternity.

- (1) God chooses from the beginning.
- (2) God calls by the Gospel.
- (3) God sanctifies through the spirit (*i.e.*, gives the new birth).
- (4) God gives the evidence (faith and thanksgiving).
- (5) God bestows the blessings (salvation and glory), and all is through the life and death of the Lord Jesus Christ.

15. 2 Tim. ii. 10.—"I endure all things for the elect's sake."

Paul was undoubtedly a "good minister of Jesus Christ." The one purpose in his ministry was "the salvation of souls" (1 Peter i. 9), but this was limited to the souls of the elect; and in cognisance of the purpose of Jehovah, he sought their spiritual welfare. His patience was always in association with the Word (v. 9), and his aim was "the salvation in the possession of Christ Jesus," to which he desired them to reach.

16. Titus i. 1.—"According to the faith of God's elect." This "faith" is a precious gift belonging only to God's elect. Paul was a servant and an apostle "according to faith and knowledge," both of which are fruits of the Spirit and can come only from the new nature.

17. James ii. 5.—"Hath not God chosen the poor of this world." This is a remarkable statement from the lips of James. The blessed effects of election are here declared to be double, (1) rich in faith, (2) heirs of the kingdom, and a third characteristic is appended, "love."

18. 1 Peter i. 2.—"ELECT."

There can be little question but that the word "elect" ought to go with the word "strangers," and that the sentence be read "Peter to the elect sojourners of the dispersion." I need scarcely add more here than to remind the reader that among the elect Israel to national privileges, there was the spiritually elect Israel to glory. These spiritually elect ones had grace and peace promised to them in the mind of God, communicated by the Holy Spirit, in the obedience of the blood of Christ. A glorious covenant again secures endless happiness!

19. 2 Peter, i. 10.—"Brethren, give diligence to make your calling and election sure." This is the Holy Spirit's counsel through Peter to the 'brethren.' God has elected them from eternity. After regeneration, it behoves them to have the question of their election settled in their own minds by infallible proofs. These evidences are the fruits mentioned in previous verses and enumerated in Gal. v. 22-25.

20. 2 John i. 13.—"The elect lady . . . thy elect sister." We note individual election once more. It is interesting and instructive to observe that election, walking in truth, love to one another, and abiding in the doctrine of Christ are inseparable.

My task is now completed. My sole object has been to set forth the precious doctrines of predestination and election in as full detail as a twelve paged pamphlet will allow. All the important Scriptures bearing upon this subject have been collated and expounded. My heart's desire is, that the Holy Spirit may bless the perusal of it to the reader, according to the purposes of His grace and for the edification of His elect.

New Year's Day, 1907.

THE REV. W. SYKES,

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PRICE 1d.

TOTAL DEPRAVITY.

“DEAD IN TRESPASSES AND SINS.”—*Ephes. ii. 1.*

(a) Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk), but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. (Article ix.)

(b) Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. (Confession of Faith, chapter vi.)

Dead! “In the day thou eatest thereof, thou shall surely die.” (Gen. ii. 17). Thus it was that the LORD God commanded our forefather Adam, when He graciously took the man whom He had formed and put him in the Garden of Eden to dress it and keep it. But Adam harkened to the voice of his wife and ate of the tree of knowledge of good and evil. A Divine comment upon this violation of God's law is given to us thousands of years afterwards. The whole human race is declared to be “*dead in trespasses and sins*” (Ephes. ii. 1) in consequence thereof.

Taken naturally, to be “dead” is to be in a state of corruption, and also to be incapable of performing any natural action. Taken spiritually, to be “dead” is to be incapable of performing any spiritual action, and also to be in a state of depravity. Hence the phrase—total depravity—at the head of this pamphlet has a distinct and significant meaning. Every person coming into this world is absolutely destitute of spiritual life. Every faculty is completely depraved, and employed in opposition to God and His Truth. I purpose writing upon three main divisions: I.—What is sin? II.—What is meant by the fall? III.—How comes it that evil exists?

I.—WHAT IS SIN?

God gives us a double answer. (a) “Sin is the transgression of the law.” (John iii. 4). Sin is lawlessness. Sin is illegality. (b) “Whatsoever is not of faith is sin.” (Rom. xiv. 23). The former passage expresses the truth affirmatively; the latter negatively. In agreement with these the thirteenth Article states that “Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ.” (Art. xiii.) Man, being “dead in sins” must be made alive before he can do anything pleasing to God. There is, therefore, the necessity of “being born again.” (1. Peter i. 23).

Unregenerate men cannot do anything but sin. They are destitute of "faith," the great evidence of salvation.

Sin in God's sight is a most awful rebellion. God has given us a revelation of His mind, and the breaking of a single commandment is equivalent to the breaking of the whole law. "For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all." (James ii. 11). This is not man's way of looking at sin, but *it is God's*, and with Him we have to do.

The great rule of justice is the will of God. The revelation of that will is the only standard permitted to us his creatures. God ordered Abraham to offer up his son Isaac. (Gen. xxii.) By his obedience he is said to be justified "by works," and on this account he is titled "The friend of God." (James ii. 21, 23). God's law to Saul was, "Utterly destroy all that they (the Amalekites) have." He disobeyed. His disobedience cost him his crown. Samuel was sent with God's message. "Rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from [being] King." (1. Sam. xv. 3). How very solemn are these two instances! Surely they should lead us to look into the Word to see what is found concerning "the law."

"Is the law sin?" asks the Apostle Paul. "God forbid!" answers he, "Nay, I had not known sin, but by the law." (Rom. vii. 7). The great object of the law to those "dead in trespasses and sin" is to show sin in its true light; or as the Apostle puts it "that sin by the commandment might become *exceeding sinful*." (Rom. vii. 13). God's law is, therefore, the rule of death. "The commandment which [was ordained] to life, I found [to be] *unto death*." (Rom. vii. 10).

Take one more passage. "The sting of death is sin; and the strength of sin is the law." (1 Cor. xv. 56). Do you and I really understand what is meant by the Lord's law being sin's strength? Let Scripture be its own interpreter. "Wherefore then [serveth] the law?" (Gal. iii. 19). Paul interrogates the Galatians. "It was added because of transgressions till the seed should come to whom the promise was made," is his own answer. The preaching of the law will prove the sinner's condemnation. Hence the necessity of a "law" work, such as is described in Romans vii.

It is the Holy Spirit's business to convince of sin. When He begins, He shows that 'we have erred and strayed like lost sheep;' that 'we are tied and bound with the chain of our sins;' that we have sinned 'by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us.' But blessed be God! He does not stop here. He also shews unto us "the forgiveness of sins," (Eph. i. 7). by telling us that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." (1 John i. 7).

II.—WHAT IS MEANT BY THE FALL OF MAN?

It is essential to state briefly the Scriptural teaching respecting the origin of man before writing upon his fall. "God created man in His [own] image, in the image of God created He him; male and female, created He them." (Gen. i. 27). Now the question "What is man?" has been four times answered in the Bible. "What [is] man that thou shouldest magnify him? And that thou shouldest set thine heart upon him? And [that] thou shouldest visit him every morning, [and] try him every moment?" (Job vii. 17, 18). "What [is] man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hand; Thou hast put all [things] under his feet." (Ps. viii. 4, 6. Heb. ii. 6, 8).

"LORD, what is man that thou taketh knowledge of him? [or] the son of man, that thou makest account of him?" (Ps. cxliv. 3).

From these we find that originally man

- (1) Was made in the image of God. (Genesis)
- (2) Was magnified by God. (Job).
- (3) Was made a little lower than the angels. (Ps. & Heb.)
- (4) Was crowned with glory and honour. (Ps. & Heb.)
- (5) Was given dominion. (Ps. & Heb.)
- (6) Was put over all things. (Ps. & Heb.)
- (7) Was taken knowledge of by God. (Ps.)

This is Man's Greatness—(a) in creation, (b) in position, (c) in privilege.

We must now consider the important question—In what does the image of God consist? An answer to this is necessary to the further elucidation of the main purpose of this pamphlet. Clearly it must be in regard to our Lord. What wonderful revelations we have in Scripture concerning Him! "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." (John i. 1-3). This proves that the Son was co-equal, co-eternal with the Father, and the pre-existent Messiah. "Christ . . . is the image of God." (2 Cor. iv. 4). Jesus is "the image of the invisible God, the first-born of every creature . . . the beginning, the first-born from the dead," and "being in the form of God, thought it not robbery to be equal with God:" (Col. i. 15, 18. Phil. ii. 6). He also is "the brightness of [his] glory, and the express image of his person." (Heb. i. 3).

Such passages, many more of which might be quoted, are the clearest indications of the pre-existence of our Lord. It is, therefore, a correct deduction to say that man's origin was in the likeness of Jesus Christ. This does not make man 'a

partaker of the substance of the Godhead, or to be equal with Christ in any respect, either of which to affirm is impious and blasphemous."

Two more texts must be quoted upon this subject. "Put on the new man, which after God is created in *righteousness and true holiness*." (Eph. iv. 24). "Put on the new man, which is renewed in *knowledge* after the image of him that created him." (Col. iii. 10).

With these before us, we can certainly say that man, being created in God's image, consisted of such a nature as was capable of holding communion with God. He was endowed with such faculties as to know by intuition the creations of God. He was perfectly holy, entirely bent upon pleasing His Creator. His body—the material part of his constitution—possessed power of endurance without the weaknesses now attached to it. His Soul (breath)—the spiritual portion—had knowledge, purity and immortality stamped upon it. The truth of all this is admirably expressed in the Westminster Confession.

"After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures."

From this dignified position and glorious condition man fell. He became "*dead in sins*." (Eph. ii. 5). It is to this, I now draw the reader's serious attention. "As by one man sin entered into the world, and *death by sin*; and so death passed upon all men, in whom (m) all have sinned." (Rom. v. 12). What is "*death*?" Doctors would describe it as the termination of the bodily life. The lungs would cease to respire, the heart to beat, the blood to circulate, and disintegration, decay, and corruption would set in. But biblically speaking, death is a separation. The body and breath are no longer united. The body goes to dust, and the breath to God who gave it. (Eccles. xii. 7). When sin entered into the world, man became "*dead in trespasses and sins*." He was separated instantaneously from God and goodness. His body became liable to corruption; and the faculties of his soul were vitiated by sin. This fearful defection can only be described as '*total depravity*.' Let us try to conceive the awful catastrophe as described by God Himself. We can have no real knowledge of the '*fall*' except as viewed in the light of God's Word. For this purpose I will divide man's nature into three parts.—(1) Material, (2) Mental, (3) Moral.

(1) MATERIAL.—This of course refers to the body. If we think of that scripture which says—"Beloved, be not ignorant of this one thing, that one day [is] with the Lord as a

thousand years, and a thousand years as one day," (2 Peter iii. 8), we might well ask what an infinitesimal part of a day is man's life? When we contemplate this "vile body" (Phil. iii. 21,) after death who can describe it better than to say that it is 'totally corrupt?' The Holy Spirit, through Paul, describes it as

"Sown in corruption."

"Sown in dishonour."

"Sown in weakness."

"Sown a natural body."

"Earthy . . . corruptible." (1 Cor. xv. 42-52)

The whole history of mankind is summarized in the book of Genesis in the trite saying "And he died." (Gen. v.) Paul writing to the Hebrews says "It is appointed unto men once to die, and after this the judgment." (Heb. ix. 27). Adam and Eve sinned by breaking God's law. The result was death upon the whole of his descendants. The reformers call this the 'fault and corruption' of the nature of every man. (See Art. ix.). Surely this expresses 'total depravity.' The state of the body after death is palpable proof. Neither age, condition, nor sex can claim any exemption. All must die and go to corruption, except the very small remnant when the Lord shall come again.

(2) THE MENTAL.—We will briefly review (a) the understanding, (b) the will, (c) the affections.

(a) *The Understanding*.—"There is none that understandeth." (Rom. iii. 11). This is a quotation of the Apostle Paul. In this portion of the Epistle to the Romans, he summarizes in Rom. iii. 10-21 the fearful state into which both Jews and Gentiles had fallen. Gross ignorance is one result. I have already pointed out that knowledge was an important factor in the image of God. This knowledge was intuitive. Adam knew at 'sight.' He really walked by 'sight.' This kind of 'sight' was lost in the fall. Man now possesses reason and conscience, and they are but poor substitutes at their very best. Both have equally failed in accomplishing anything to the advancement of the spiritual welfare of the child of God. Neither can act as guides to the celestial city. They are wholly perverted.

But God has given the revelation of His will in the inspired word, and this forms both conscience and reason to the Christian. 'By faith only,' that is, upon faith-principle, can I alone have any evidence of the real state of things as they are known to God. "Ye believe in God, believe also in me" (John iv. 1) is our Lord's direction to His troubled disciples. Real knowledge centres in Christ Himself, and His child must look to Him for everything.

Let us look a little further into this subject. "The god of this world hath *blinded* the minds of them that believe not." (2 Cor. iv. 4). Again, "Their minds were *blinded*." (2 Cor. iii. 14). The Greek for "blinded" is different in these two

cases—The former means ‘to lose the sight,’ and the latter ‘to become petrified.’ Taking them together, the significance is that the mind of the unregenerate is ‘stone blind.’ How exactly does this agree with what Jesus said—“Therefore speak I to them in parables, because they seeing, *see not*.” (Matt. xiii. 13). Paul, writing to the Ephesians, speaks of the Gentiles as walking “in the vanity of their mind, having the understanding *darkened*, being alienated from the life of God through the ignorance that is in them, because of the blindness (m-hardness) of their heart.” (Ephes. iv. 17). The word “vanity” means emptiness, hence it refers to the absence of anything good. “Darkened” means deprived of light. This is a further description of the sad state of man on account of the ‘fall.’ To set forth this part of our discourse I will give one more scripture. “The carnal mind [is] *enmity* against God; for it is not subject to the law of God, neither indeed can be.” (Rom. viii. 7). This is the climax. Man actually hates God. His mind is so corrupt, that the Holy Spirit describes it to be in a state of “enmity.” This is described in the ninth Article thus:—

‘And this infection of nature doth remain yea in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos* (the carnal mind), which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh is not subject to the Law of God.’

Summarizing all this we find that the mind is set forth as being in a state of

- (1) Deadness—no life.
- (2) Blindness—no sight.
- (3) Darkness—no light.
- (4) Hardness—no feeling.
- (5) Enmity—no love.

Thus the Word informs us that the understanding is ‘totally depraved,’ from the spiritual standpoint.

(b) *The Will*.—In order to estimate fairly this very important part of our subject, let the reader carefully examine what is said about (1) God’s will, (2) Angel’s will, (3) Devil’s will, (4) Man’s will.

Concerning Jehovah, it must be said that His will is absolutely bent towards that which is pure. Of the Devil, it can only be asserted that it is totally inclined to what is wicked. Respecting the elect Angels, theirs is solely good, whilst the apostate spirits cannot will anything but evil. Man’s will, on the other hand, is of a fourfold character, just as we contemplate his condition (a) in innocence, (b) in sin, (c) in regeneration, (d) in glory. In (a) and (d) there can be no difference of opinion. In both cases, the will must be wholly inclined to that which is good, mutable truly in innocency but unchangeable in glory.

Let me now state the rule which governs every instance. It appears as almost an axiom. It is practically a self-evident

truth. ALL DEPENDS UPON THE NATURE POSSESSED. God wills like a God. The Devil wills as a Devil. An Angel wills according to Angelic Nature. So also man wills just as he is in one of the four states mentioned. In this paper we have specially to consider the sinful will and to show its 'total depravity.'

We often speak of 'free' will. It is essential to define what is meant by 'free' will. When an action is performed by an individual, with the full bent of preference and desire, then that action is said to be done 'freely.' No co-action or force has been used.

God Himself acts most freely. It is the very essence of His Nature to do so. Yet it would be horrid blasphemy to say God could sin if He liked. The Devil also acts most freely, but to say that he could do good would be to violate scripture from end to end. God's will is *good*; the Devil's *bad*; yet both are strictly 'free.' Apply the above principle to angels, and the conclusion will be, elect angels always will what is 'good,' and fallen ones what is 'evil.' Now turn to man. In each of his fourfold state, his will is really 'free.' He acts according to his nature. The whole question is, when he so acts, is the will 'good' or 'bad'?

Now carefully read the tenth article of the established church.

OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

Reader, do notice the special point of the article is that of ourselves we do not possess a *good* will. To this agree the words of the Westminster Confession, chap. ix.

OF FREE WILL.

God hath endued the will of man with that natural liberty that is neither forced, nor by any absolute necessity of nature determined to good or evil. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God, but yet mutably, so that he might fall from it.

Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil. The will of man is made perfectly and immutably free to do good alone in the state of glory only.

Again I assert that the point at issue is—Has man by nature got a *good* will? Has he the natural power to please God? In moral and civil affairs, he has a certain power of acting. But has he any such liberty in spiritual things?

That he is responsible and accountable for all he thinks, says, and does, none will dare to deny. . But that he has any capacity to perform 'good works,' who dare assert? What, indeed, saith the scripture?

"No man can come unto me, except the Father which hath sent me draw him." (John vi. 44). Such are the striking words of our Lord. A little lower down in this same chapter, He reiterates the same truth "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." (John vi. 65). Here is total inability 'to come.' In the previous chapter Christ says: "Ye will not come unto me." (John v. 40). Literally this is "Ye wish not to come." Obstinacy is here added to inability. Can wickedness go further?

The power of the will lies in reception and rejection. Hence the importance of our Lord's declaration cannot be over-estimated. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John xii. 48). Man possesses not the slightest power to receive Christ. "The natural man *receiveth not* the things of the spirit of God; *neither can he know* [them], because they are spiritually discerned." (1 Cor. ii. 14). Why cannot man 'receive' or 'know'? The answer is very simple. When sin was introduced, the will of man was completely reversed. It was bent towards evil. It can only now make a wilful and deliberate choice of things displeasing to God. It is in bondage to the devil, at dreadful enmity to God, most perverse, and fearfully rebellious. It acts in direct opposition to God's ways, and rejects, spurns, resists everything of Divine character. This preference and desire constitute its awful freedom. Look again at the following scriptures:—"They that are after the flesh do mind the things of the flesh. . . . The minding of the flesh (m) is death. . . . The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. viii. 5-8). Our Lord told his apostles "Without me ye can do nothing." (John xv. 4). i.e.—Nothing that is good and acceptable to God. "Not that we are sufficient of ourselves to think anything as of ourselves," saith Paul. We are incapable of passing a good thought through our mind.

In the Book of Common Prayer we have many statements of this truth. I will give two. 'Almighty God, who seest that we have *no power* of ourselves to help ourselves.' 'O' God . . . because through the weakness of our mortal nature, we can do *no good thing* without thee.' (Collect 2, Lent.) To confirm this still further, the quaint language of the Homilies may be quoted.

For of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weeds, nettles, brambles, briars, cockle, darnel. Our fruits be declared in the fifth chapter to Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God. (Homily the second, part second on the misery of man).

(c) *The Affections*.—What, indeed, can we love with such a nature as described above? What will we embrace? “And this is the condemnation, that light is come into the world, and *men loved darkness* rather than light, because their deeds were evil.” (John iii. 19). These words of Jesus shew the awful state of man’s affections. What proof do we require to test the truth of this? The threefold evil mentioned by John is everywhere apparent. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (1 John ii. 16). The pleasures, profits, pursuits of the world are the great aims of mankind. Anything to gratify these is seized with avidity. The great reason is men *love* to have it so. They “mind earthly things.” (Phil. iii. 19). They “walk according to the course of this world.” (Ephes. ii. 2). They have “their conversation (life) in the lusts of the flesh fulfilling the desires of the flesh and of the mind.” (Ephes. ii. 3).

But this is by no means all. This love of darkness is accompanied by hatred of light. “For every one that doeth evil *hateth the light*, neither cometh to the light, lest his deeds should be reproved.” (John iii. 30). Surely the affections are ‘totally depraved’ when they ‘hate the light.’ Jesus is that “Light.” (John viii. 12). It is recorded that “they hated me without a cause.” (John xv. 25). Whence then this hatred of the Lord? It comes from the carnal mind. “The heart [is] deceitful above all [things] and desperately wicked; who can know it?” “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are [the things] which defile a man.” What a true but fearful picture of man is given by Jehovah, previous to the flood. He says “The whole imagination, the purposes and desires (m) of the thoughts of his heart, [was] only evil every day (m).” (Gen. vi. 5).

(3) *THE MORAL*.—This relates to the question of man’s obedience. God never surrenders His power of command. The Law of God never becomes abrogated, and the full force remains to this day. In the sermon on the mount its spirituality is enforced. (Matt. v.-vii.) The wrath of God against sin is clearly stated in the early chapters of the Epistle to the Romans. (Rom. i. 18-iii. 20). I will quote one verse bearing upon the moral nature of man. “They are all gone out of the way, they are together become unprofitable; *there is none that doeth good, no not one.*” (Rom. iii. 12). Man’s moral nature in the sight of God, is as ‘depraved’ as his mental and material.

What saith Christ? “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither (can) a corrupt tree bring forth good fruit.” (Matt. vii. 16-18). Fruit, consequently, depends upon the nature of the tree. Exactly so with man. If his nature be evil, his works produced will be bad; and Jesus states this

truth on another occasion, thus:—"Either make the tree good, and his fruit good; or else, make the tree corrupt, and his fruit corrupt; for the tree is known by [his] fruit." (Matt. xii. 33). Man's nature has been proved 'corrupt'; therefore his works are equally 'corrupt.' "The old man, which is corrupt according to the deceitful lusts" (Ephes. iv. 22) is a confirmatory phrase from Paul. By "the old man" is meant the nature in which we are born. As this is "corrupt," whatever springs from it must also be "corrupt." Burnished brass can never become refined gold. "That which is of the flesh is flesh." (John iii. 6). Adam nature may be, and is dressed up in many fashions. But with it all, the nature cannot be altered. "Can the Ethiopian change his skin, or the leopard his spots? [Then] may ye also do good, that are accustomed to do evil." (Jer. xiii. 23).

III.—HOW COMES IT THAT EVIL EXISTS?

The word 'evil' means the breaking of some established order, design, or plan of the Almighty. The devil is the author of it all. The awful power which he possesses is set forth in the book of Job. He can exercise a limited power over the elements, for there is little doubt but that "the fire of God" (m the great fire) (Job i. 16), and "the wind from the wilderness" (Job i. 19), were both from Satan's agency; and which proved so disastrous to Job's sons and their substance. He, too, has power to afflict the body; for it is written that "Satan went forth from the presence of the LORD, and smote Job with evil boils, from the sole of his foot unto his crown." (Job ii. 7). Demoniack possession is often asserted in the New Testament. Our Lord told the Jews who opposed him that "Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." (John viii. 44).

But the most awful thing to notice about "the Prince of this world" (John xii. 31), is that he has such control over men's minds. "But I fear," says Paul, "lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. xi. 3). The mention of Eve brings us to consider that very important third chapter of Genesis, in which we have the agency of the serpent. (Gen. iii). Two allusions to this serpent are found in the Revelations. "And the great dragon was cast out, that old serpent, called the Devil and Satan which deceiveth the whole world." (Rev. xii. 9). "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." (Rev. xx. 2). The arch-enemy of our souls is here identified with the serpent of Gen. iii. But it may be asked if the devil transformed himself into a serpent, as he certainly can transform himself into "an angel of light;" (2 Cor. xi. 14) or whether he entered into a real serpent, as "entered into Judas." (Luke

xxii. 3). There are good arguments for both sides. I am somewhat inclined to think that Satan entered into a serpent, and that the brute creation was involved in the first sin, and in consequence, subject to its penalties.

Scripture, nevertheless, assigns the introduction of sin into the world solely to man. "By one man sin entered into the world By one offence (m) death reigneth by one By one offence (m) [judgment came] upon all men to condemnation By one man's disobedience many were made sinners." (Rom. v. 12-19). These are simple extracts exhibiting the truth of sin's introduction which totally depraved mankind without exception. The enormity of the sin of eating the forbidden fruit can only be realized when the extent of its consequences is contemplated. The offence was against a holy and a just God; the effect was to involve the whole world in its dire calamities. Every trouble—great or small—owes its inception to the taking and eating of the forbidden fruit. In itself, it was no moral evil; but in its disobedience to God's law, it was a most flagrant act of apostacy.

One more point still remains to be expounded, which has often puzzled the child of God when contemplating the origin of evil. This has reference to Jehovah Himself. God, who is omniscient, must have known all about this. He, who is Almighty, could have prevented it. He did not. It cannot have been any fortuitous event, for the Christian will never assert that anything happens by luck, chance or fortune. I am well aware of the "holy ground" upon which I am treading, and I shall proceed very cautiously.

Firstly, God is in no sense whatever, the creator or the author of sin. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evils (m), neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth death." (James i. 13-15). This is very clear. Sin is the abominable thing which God hates, and consequently He cannot be the author of it.

Secondly, God did not force the Devil to tempt, neither did he restrain him from doing so. God did not compel Adam to listen to the serpent, nor did He specially interfere with him in any respect. Thirdly, God graciously permitted the temptation and sin to occur.

I cannot concur with those who say it was a bare permission only. I believe it amounted to a predetermination. It was in other words a predestination. Two passages in the Acts of the Apostles prove this. Both have reference to the death of our Lord. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts. ii. 23). "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles

and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." (Act. iv. 27-28).

From these scriptures, it is clearly evident that the crucifixion of Christ was diabolic, wicked, and most heinous. Yet in some inscrutable way it was "*determined before*" (same Greek word as predestined) and according to God's "*determined counsel and fore-knowledge*." In exactly the same way, 'the fall' was wicked, reprehensible, and punishable with the most fearful consequences, yet in the secret will of God, it happened according to His "*determinate counsel*." "O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable [are] his judgments, and his ways past finding out!" (Rom. xi. 33).

Great was the mystery, truly great,
That hell's designs should hell defeat;
But here eternal wisdom shines,
For Satan works what God designs.

John Kent.

THE REV. W. SYKES,

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ETERNAL REDEMPTION.

HEB. IX. 12.

The Epistle to the Hebrews was written by the Apostle Paul (2 Pet. iii. 15), and it has two words for keynotes. These are "better" and "once." The former designates the *superiority* of our Lord; whilst the latter points to the *permanency* of His sacrifice. Look!

- (1) Being made so much *better* than the angels. (i. 4).
- (2) The less is blessed of the *better*. (vii. 7).
- (3) The bringing in of a *better* hope. (vii. 19).
- (4) Jesus was "made a surety of a *better* testament." (vii. 22).
- (5) He is the Mediator of a *better* covenant. (viii. 6).
- (6) Which was established upon *better* promises. (viii. 6).
- (7) Heavenly things themselves with *better* Sacrifices. (ix. 23).
- (8) In heaven a *better* and an enduring substance. (x. 34).
- (9) They might obtain a *better* resurrection. (xi. 35).

In addition to these, Christ is proved to be *better* than:—

- (1) Moses the great prophet (chap. iii.),
- (2) Joshua who led the Israelites into Canaan (chap. iv).
- (3) Aaron, the great High Priest (chap. vii. ix.),
- (4) The law which was given by God to Moses (chap. x.).

To the elect, therefore, Jesus is *better* than every thing else. He is their "all in all."

"Once" occurs eleven times in the Epistle, with reference to Christ and His work. Note the following:—

- (1) "This he did *once*, when he offered up himself." (vii. 27).
- (2) "The high priest (went) alone *once* every year." (ix. 7).
- (3) "By his own blood he entered in *once*." (ix. 12).
- (4) "Now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself." (ix. 26).
- (5) "Christ was *once* offered to bear the sins of many." (ix. 28).
- (6) The offering of the body of Jesus Christ *once* (for all).

The question of the *efficacy* of Christ's sacrifice, is settled for ever by these passages. The redemption can never be repeated, for (as our text tells us) it is an "*eternal* redemption."

In writing upon this blessed subject, I will consider the following parts:—(I.) The Redeemer, (II.) The Redemption, (III.) The Ransom, (IV.) The Redeemed.

I.—THE REDEEMER.

It is always essential when dealing with a subject of this nature to define exactly the terms used. In the Old Testament the Hebrew word used is familiar to Biblical readers, viz., *Go'el*. Underlying this, there is a threefold meaning:—(1) A Redeemer proper; (2) a Vindicator of rights; (3) a Revenger of wrongs.

Everyone could not be a "redeemer." This office belonged only to the *nearest of kin*. This is proved by the words of Boaz in the book of Ruth: "And now it is true, that I [am thy] near kinsman; howbeit, there is a kinsman nearer than I. Tarry this night, and it shall be in the morning [that] if he will perform unto thee the part of a kinsman, well: let him do the kinsman's part, but if he will not do the part of a kinsman to thee, then will

I do the part of a kinsman to thee, [as] the LORD liveth." (Ruth iii. 12, 13). *See also* Lev. xxv. 25.

In the second place, the Redeemer must be a vindicator of rights, and an avenger of wrongs. Indeed, in the Old Testament, this word, *Goël*, is six times translated *avenger* and seven times *revenger*. (Numbers xxxv. 12; Deut. xix. 6, 12; Josh. xx. 3, 5, 9; Numbers xxxv. 19, 21, 24, 25, 27²; 2 Sam. xiv. 2.). These texts have reference to the manslayer and cities of refuge; and their application will readily be perceived by the reader.

We now see the full meaning of this important word, *Goël*. Let us turn to the Scriptures, and see *who* are accredited with the title "Redeemer."

(1)—Gen. xlviii. 16. "*The angel* which redeemed me from all evil, bless the lads." The sick and dying Jacob uttered these words in prayer when he was blessing Joseph's sons. He attributed all his salvation—both temporal and spiritual—to "the angel," who can be none other than Jesus.

(2)—Lev. xxv. 25. "If thy brother be waxen poor and hath sold away [some] of his possessions and if *any of his kin* come to redeem it, then shall he redeem that which his brother sold." Here we have a possession sold; and it is the "brother" alone who has the right to repurchase the possession.

(3)—Lev. xxv. 48. "After that he is sold, he may be redeemed again: *one of his brethren* may redeem him . . . or if he be able he may redeem himself." This refers to a person selling himself. Again we have a special Redeemer for a special object.

(4)—Numbers xxxv. 12, 19, 25. "Cities for refuge from the avenger." The *revenger of blood* shall slay the murderer . . . and the congregation shall deliver the slayer out of the hand of the revenger of blood. This is a most wonderful type of our Lord. But how very little do we consider it! Jesus not only delivers—He also revenges. This will be considered later on.

(5)—Ruth iv. 14. "Blessed be the LORD, which hath not left thee this day without a *Redeemer*" (m). This redemption has reference to Naomi, Ruth, and Boaz. The whole transaction deserves every consideration: it is a wonderful illustration of the glorious work of our Lord.

(6)—Job xix. 25, 26. "I know that my *Redeemer* liveth," etc. Who is not aware of the preciousness of these sublime words of the afflicted Job? What comfort do they give, when dear ones are laid to their rest!

(7)—Psa. lxxviii. 35. "And they remembered that God [was] their Rock, and *the high God their Redeemer*." I quote this passage from many others, to draw attention to the mighty work of God in bringing the children of Israel out of Egypt. This wondrous work is attributed to God's arm. Jehovah's own declaration was, "I will redeem you with a stretched out arm, and with great judgments." (Ex. vi. 6). The reason for this is given in Psa. xlv. 3—"For they gat not the land in possession by their own sword, neither did their own arm save them; but thy right hand and thine arm, and the light of thy countenance, because thou *hadst a favour unto them*." The redemption of literal Israel by God is a most wonderful illustration of the redemption of spiritual Israel by Christ.

But let us note His special relation to them under the title of Jehovah. This is the *covenant* name of God. Thus He gives to Moses His new name, "I AM THAT I AM," (Ex. iii. 14), and makes Himself the nearest of kin. The name Jehovah is always associated with "Redeemer." This Jehovah-Redeemer perfectly *vindicates* the rights of His covenanted people by their complete deliverance, and *avenges* their wrongs by the destruction of their Egyptian enemies. The following chapters are well worthy of the deepest study as bearing upon this subject of a Redeemer:—Isa. xli., xliii., xlv., xlvii., xlviii., xlix., liv., lix., lx., lxiii. These prophetically stated the wonderful relation of Jehovah to His covenant people, and proclaim the "Eternal Redemption" which He has worked out on their behalf.

(8)—Rev. v. 9. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast *redeemed* us to God by thy blood." It may seem strange to say that the title "Redeemer" is never given to our Lord in the New Testament. However, there are many passages from which it can be deduced, and the above is the most prominent of them.

Every reference in the Old Testament to a redeemer is really a significant type of the Lord Jesus Christ. Every redeemer had a special relation to the redeemed. This relation made an essential limitation of the Person who could redeem.

Jehovah was the Redeemer of Israel. Would it not be most unscriptural to say that He was the Redeemer of the Egyptians? Is there any sense in making a statement to the effect that He was the Redeemer of the Gentile nations? I am viewing national redemption only. Whatever views men may adopt, I have never heard it asserted that Jehovah has ever been called the Redeemer of any but the Jewish people.

Carry this thought into the Redeemer of the slave or the purchased possession. The privilege was altogether limited to "the near of kin," and he alone could redeem the one to whom he was related by birth. It was circumscribed by the birthright.

Now let us carefully apply this rule to our blessed Redeemer. Heb. ii. 14-18: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on [him the nature of] angels; but *he took on [him] the seed of Abraham*, wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God to make reconciliation for the sins of the people." Let the reader carefully note the marginal reading "he taketh not hold of angels, but of the seed of Abraham he taketh hold." This amounts to the assertion that Christ claims to be our Redeemer as "near of kin." He became "God manifest in the flesh." (1 Tim. iii. 16). The blessed gospel of the Incarnation lies in the union of the two natures in the one person. This is wonderfully put in the ancient Creed:—

Our Lord Jesus Christ the Son of God, is God and Man: God, of the substance of the Father, begotten before the worlds; and Man, of the

substance of his Mother, born in the world. Perfect God and perfect Man, who, although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh but by taking of the manhood into God; one altogether, not by confusion of substance but by unity of Person.

Such indeed is the essential nature of the Redeemer before he can acquire the right to redeem.

But what is the meaning of the expression "He took on him *the seed of Abraham*"? It is definitely stated that his object was not to redeem fallen *angels*, for He never united himself to them. Neither is it anywhere asserted that He took on Him the seed of Adam. The unity here mentioned is neither angelic nor Adamic—but Abrahamic. What can the meaning be? Abraham is the type; Christ is the anti-type. Abraham's seed is the representative of Christ's seed. Read John viii., Rom. iv., Gal. iii., and the secret is revealed. Abraham was the Father of the Jewish nation, the elect people. His people stood in special relation to him, and in consequence inherited the promises. No Gentile had the slightest claim or title to one blessing. This has its spiritual fulfilment in Christ, Jesus is united to *His people* only. The subject under our consideration has its basis in this "taking on Him the seed of Abraham." All lies in the unity of Christ and His own sheep.

Now this unity has a five-fold illustration in the Scriptures:—

(1) *Husband and Wife*. Eph. v. 32. "This is a great mystery: but I speak concerning Christ and the church." The whole passage deals with the marriage bond. Just as a man is "joined unto his wife, and they two shall be one flesh," so Christ in His Incarnation took into union with Himself every one of the spiritual seed of Abraham; for "if ye [be] Christ's, then are ye Abraham's seed." (Gal. iii. 29).

(2) *Head and Members*. 1 Cor. xii. 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Christ is "the Head of the body the Church" (Col. i. 18), and hence all nourishment is ministered through Him. (Col. ii. 19).

(3) *Vine and the branches*. John xv. 5. "I am the Vine, ye are the branches."

(4) *The temple*. 2 Cor. vi. 16. "Ye are the temple of the living God." Christ is "the chief corner stone," and His people are "lively stones." (1 Pet. ii. 4-8).

(5) *Father and Son*. John xvii. 21-23. "That they all may be one; as thou, Father [art] in me, and I in thee, that they also may be *one in us* . . . that they may be one, *even as we are one*. I in them, and thou in me, that they may be made *perfect in one*." Such union therefore is eternal. This last is the only perfect representation of the unity between Christ and His. Referring again to Heb. ii. 11-13, it is clearly stated "For both he that sanctifieth and they who are sanctified [are] *all of one*: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, Behold I and the children which God hath given me."

I have purposely dwelt long upon this subject of the Redeemer, for unless we grasp the *foundation*, the superstructure will not be

understood. Of Jesus it is therefore said "Our Redeemer from everlasting [is] thy name." (Is. lxiii 16.M). It will be seen, as we proceed, how He acted as the Vindicator of His people's rights, and as the Avenger of their wrongs.

II.—THE REDEMPTION.

In writing upon the second part of our subject, it will be instructive to look into the use and usage of the New Testament words used by the Holy Ghost to express the fact of redemption. The proper meaning of redemption is deliverance from captivity by paying a price. It is really a *re-purchase*. In the New Testament the following are the occasions where the words are found.

Redemption. Luke i. 28; ii. 38; xxi. 28; Rom. iii. 24; viii. 23; 1 Cor. i. 30; Eph. i. 7, 14; iv. 30; Col. i. 14; Heb. ix. 12, 15.

Deliverance. Heb. xi. 35.

Redeem. Luke i. 68; xxiv. 21; Titus ii. 14; 1 Pet. i. 18.

Redeem (a second Greek word, simply meaning to buy at the market, 28 times translated to "buy" and 7 times "to redeem"); Rev. v. 9; xiv. 3, 4; 1 Cor. vi. 20; vii. 23; Gal. iii. 13; iv. 5; Eph. v. 16; Col. iv. 5.

We will first consider *national* redemption. The children of Israel were in captivity among the Egyptians. The LORD by His mighty power delivered them from this bondage. Not only did he bring them forth out of this "iron furnace," but He also avenged the wrongs of His people by the destruction of Pharaoh and his army in the Red Sea. This is celebrated in the song of deliverance in Ex. xv. Verse 13 must suffice in quotation—"Thou in thy mercy hast led forth the people (which) thou hast redeemed: thou had guided them in thy strength unto thy holy habitation." Stephen summarizes this before the Council of the Pharisees by saying, "This Moses did God send [to be] a ruler and deliverer, by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the Wilderness forty years." It is well to note that this redemption was—

(1) *Particular.* It belonged to the Israelites, and not to any other.

(2) *Complete.* Young and old, sons and daughters, flocks and herds, one and all were brought forth. Not a hoof was left behind. (Ex. x.).

(3) *Final.* God now separated this nation from every other nation; and although, politically, they have passed through various vicissitudes, they have ever been found fulfilling the prophecy, "The people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9). Now here we have a type and pledge of the "Eternal Redemption" by Jesus Christ.

But a word must be said upon *property* redemption. The book of Ruth sets this before us most pathetically. Elimelech and Naomi possess certain property which they sell, and go to the land of Moab. Elimelech and his two sons die there, leaving Naomi, Ruth and Orpah widows. The two former return to the

land of Israel. Boaz, the nearest of kin, redeems the property which they had sold. We notice the following facts :—

- (1) This property first belonged to them.
- (2) They sold it.
- (3) They had no power to repurchase it.
- (4) The Redeemer was a special person.
- (5) The property was free when the redemption price was paid.

Let us now turn to the great subject of this pamphlet, "*Eternal Redemption*." Originally man possessed a body free from sin; a soul capable of enjoying God; a mind full of light; and a will pure and undefiled. He had power and strength, and was thus capable of performing things pleasing to God. When sin entered, these supernatural powers were lost. Man was "sold under sin" (Rom. vii. 14). Satan became his master and sin his principle. The curse of God's law now hung over him, and from *this curse* deliverance by redemption can be obtained only by a fulfilment of the law's righteous demands. Then Jesus took the nature of Abraham, and according to Gal. iv. 4, He was sent forth with a special object. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Jesus thus becomes "Mediator." This is another wonderful word of the New Testament, and it is found only five times (Gal. iii. 19, 20; 1 Tim. ii. 5; Heb. viii. 6; ix. 15; xii. 24). Jesus is the '*go-between*' between God and man, according to the new covenant principles. He mediates for peace, and effectually reconciles the offending party. However, note that God is never said to be reconciled. He has never ceased to love, and to own His people; but the elect require to be reconciled, for they are at enmity to their God.

The redemption which Christ has obtained, is

(1) *From the curse of the law.* "Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, cursed [is] every one that hangeth on a tree." (Gal. iii. 3.) The whole law requires to be fulfilled. Otherwise God's justice would be impugned, disregarded, and nullified. Wherever there is the slightest disobedience of its precepts, the law demands full satisfaction. Now Christ has borne the *penalty* due to the sins of His people. In other words, He has suffered "the curse." But what is this "curse"? It is the consequence of a broken law. Christ took the place of His sheep and endured "the whole of the wrath Divine." The bitter cry upon the cross was due to this curse. No suffering was equal to the hiding of God's countenance. "My God, my God, why hast Thou forsaken me?" This was indeed the bearing of the "penalty" due to sin. Nothing separates from God but sin. Sin accomplished this when our first parents ate the forbidden fruit. It was therefore necessary that Christ should suffer a full penalty, and should restore communion with Jehovah.

(2) *From sin.* "He shall save his people *from their sins*." (Matt. i. 21). "Redeem us *from all iniquity*." (Titus ii. 14).

(a) The *guilt* of sin. Here we have to consider both original and actual sins. There are also sins of omission and commission.

Redemption has secured exemption from everything penal which these may bring upon the child of God.

(b) The *power* and *prevalence* of sin. The verses following the text at the head of this paper exhibit this beautiful truth. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14). The same is powerfully proclaimed by Paul when he wrote "Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 14).

(3) *From the power and tyranny of Satan.* This gives us the Saviour as the Avenger of His people's wrongs. Satan's power is usurpation. He nevertheless requires to be dispossessed. "Who (the Father) hath delivered us from the power of darkness." (Col. i. 13). "For this purpose the Son of God was manifested that he might destroy the works of the devil." (1 John iii. 8). No price whatever was paid to Satan. It is horrible to think of such a thing; yet Christ by His sacrifice overcame all the enmity of Satan, and once for all destroyed his works.

(4) *From the wrath of God.* "By nature" God's children were "the children of wrath, even as others." (Eph. ii. 3). From this "wrath" our Lord freed us, for "Being now justified by his blood, we shall be saved from wrath through him." (Rom. v. 9). Writing to the Thessalonians, Paul tells us "to wait for his Son from heaven, whom he raised from the dead, (even) Jesus, which delivered us from the wrath to come." (1 Thess. i. 10).

(5) *From the corruption of the body.* There is a redemption yet to be accomplished. "We ourselves groan within ourselves, waiting for the adoption [to wit] the redemption of the body." (Rom. viii. 23). "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." (Eph. iv. 30). "Until the redemption of the purchased possession." (Eph. i. 14) These can refer only to the glorious *resurrection* of the body. It is called "the redemption of the body," because it is the completion of the Saviour's great work. The elect will then be perfectly restored, and sin and corruption will affect them no more. This constitutes the hope of every Christian. Blessed consummation! Longed for and looked for day! "May the Lord shortly accomplish the number of His elect, and hasten His Kingdom, that we, with all those that are departed in the true faith of His holy Name, may have our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory!"

III.—THE RANSOM.

The use of this word, "Ransom," both in the Old Testament and New Testament deserves attention. The English words occur eleven times in the Old Testament and three only in the New Testament. In Ex. xxi. 30; Hos. xiii. 14; the Hebrew word means to free, to set at liberty. In Ex. xxx. 12; Job xxxiii. 24; xxxvi. 18; Ps. xlix. 7; Prov. vi. 35; xiii. 8; xxi. 18; Isa. xliii. 3; the Hebrew word means "*a covering*." It has a very wide application, and is the word used for a "bribe" (1 Sam.

xii. 3), "satisfaction" (Num. xxxv. 31, 32), "a sum of money" (Ex. xxi. 30). Hence we get the general meaning of "*covering*."

With respect to the "ransom" as specifically applied to the redemption of God's people, all is summed up under one word—BLOOD. When the children of Israel were redeemed from Egypt, blood was the great type. "When I see the *blood*, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt" (Ex. xii. 13). What a precious truth is brought out here! Practically everything depended upon the blood.

In Lev. xvii. 11, there is found the significant statement, "For the life of the flesh [is] in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh atonement for the soul." In Deut. xii. 23, this is summarized in the saying "the blood [is] the life." Look well at this remarkable connection between *life* and *blood*. It is a simple, but definite statement of a fact. Medically, the circulation of the blood in the body was only discovered within the last 300 years; but 3000 years ago, its vital character was divinely stated, and its typical relation to the Church's ransom powerfully demonstrated.

Think but a moment on the subject of the book of Leviticus—strictly the "book of the sanctuary"—and the constant reference to the shedding of blood in the sacrifices, and some conception of the ransom typified will be obtained. However, the hymn writer is quite correct when he wrote:—

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace
Or wash away the stain."—(Dr. Watts).

At the very best, the blood of slain animals was but ceremonial, for "[it is] not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4). Still such a study gives point to the striking Scripture in Isa. liii. 12, "He hath *poured out* his soul unto death."

This brings us now to consider the ransom as given in the New Testament. The word "ransom" occurs but thrice. Matt. xx. 28, "To give his life a *ransom* for many." Mark x. 45, "To give his life a *ransom* for many." 1 Tim. ii. 6, "Who gave himself a *ransom* for all." The word ransom here means "a loosing price." Christ gave his life as a *loosing price* to release His people from their sins. In 1 Tim. ii. 6, there is a very important prefix added, meaning "in place of." "He gave himself a *substitutional* loosing price for all."

It may be well at this juncture to give the three different Greek words used to express the nature of this doctrine of substitution. Fortunately we have in our own language the same words to give us an idea of the meaning.

1. *Hyper*. Luke xxii. 20, 21. "This is my body which is given *for* (hyper) you. . . . This cup is the new testament in my blood, which is shed *for* (hyper) you." In English we have *hyper*-critic, and *hyper*-Calvinist, meaning one who acts the part of a critic or Calvinist in a full degree. So when it is said that Christ "died *for* us" (1 Thess. v. 10), it means that He died in our room, and completely rescued our life at the expense of His own.

2. *Anti*. "Who gave himself a ransom *for* (Anti) all." We are all very familiar with such words as *Anti*-Christ, *Anti*-type. *Anti*-Christ means one who is in opposition to Christ. *Anti*-type means that which answers to the type. Hence "*Anti*" has two meanings. It denotes both "opposition" and "equivalent." We have to consider the latter. Christ's death was an *equivalent* to that of His people's. They had forfeited their life. He offered His own as a substitute. This is the word used in Matt. xx. 28. "His life a ransom *for* (anti) many." (See also Mark x. 45). Now what does all this mean? There is but one English word to describe it. That word is *SUBSTITUTION*.

The sacrifices under the law were typical. Take Lev. xvi. There the sins of the whole nation were typically laid upon the scapegoat, which bore upon it all their iniquities into a land not inhabited (21, 22). This was a typical transference. In the real transference, the sins and iniquities of God's elect were actually transferred to the Saviour, according to that Scripture: "The LORD laid upon him the iniquity of us all" (Isa. liii. 6, see also margin). This truth is the very pith of the Gospel. The immortal Toplady beautifully hymns it in the following:—

- 1 From whence this fear and unbelief?
Hath not the Father put to grief
His spotless Son for me?
And will the righteous Judge of men
Condemn me for that debt of sin,
Which, Lord, was charged on Thee?
- 2 Complete atonement Thou hast made,
And to the utmost farthing paid
Whate'er Thy people owed:
Nor can His wrath on me take place,
If sheltered in Thy righteousness,
And sprinkled with Thy blood.
- 3 If my discharge Thou hast procured,
And freely in my room endured
The whole of wrath Divine:
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine.

3.—*Peri*. Matt. xxvi. 28. This is my blood of the new testament, which is shed *for* (peri) many." In English, there is the word *peri*-od. This means a certain time within which anything is accomplished. The prefix "*peri*" means "encircling," "including within the circle." Such is the precious thought concerning Christ's death. It encircled all "the many" who are in the circle of God's electing love, who are the objects of the redeeming love of God the Son.

Gathering together three scriptures which express the fulness of the ransom, we have:—

(1) Luke xxii. 20. "My blood shed *for* (*hyper*) you." This text gives the thought of *separation*.

(2) Matt. xxvi. 28. "My blood shed *for* (*peri*) you." This passage conveys the idea of *selection*.

(3) Mark x. 45: "His life a ransom *for* (anti) many." This Scripture indicates to us *substitution*.

Let the reader carefully examine the following respecting the remarkable use of the word "Himself" as bearing upon the

question of the ransom. Gal. i. 4: "Who gave *himself for our sins*." Gal. ii. 20. "Who gave *himself for me*." Eph. v. 25: "Christ also loved the Church and gave *himself for it*." Phil. ii. 7: "*Humbled himself*." Heb. ix. 14: "Offered *himself without spot to God*." Search out also Rom. xv. 3; Eph. ii. 15, v. 2; Phil, ii. 7; 1 Tim. ii. 6; Titus ii. 14; Heb. i. 3, vii. 27.

And if our dearest comforts fall
Before His sovereign will.
He never takes away our all.
Himself He gives us still! (*Swain*).

Another very precious subject of the greatest significance is the Blood. The following are but a few selected texts and the remainder are given below with the hope that the study of them will be blessed by the Holy Spirit. Matt. xxvi. 28: "This is my blood of the New Testament." Acts xx. 28: "Church of God.... purchased with his own blood." Rom. v. 9: "Justified by his blood." Eph. ii. 13: "Made nigh by the blood of Christ." Cor. i. 20: "Peace through the blood of his cross." Heb. xiii. 20: "The blood of the everlasting covenant. 1 John, i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." Study also John vi. 53-56; Rom. iii. 25; 1 Cor. vi. 20, vii. 23, x. 16, xi. 25; Eph. i. 7; Col. i. 14; Heb. ix. 14, 22, x. 19, 29, xii. 24, xiii. 12; 1 Peter i. 2, 19; Rev. i. 5, v. 9, vii. 14, xii. 11.

Dear dying Lamb, *Thy precious blood*
Shall never lose its power,
Till all the ransom'd Church of God
Be saved to sin no more. (*Cowper*).

IV.—THE REDEEMED.

We now come to consider the persons for whom the Redeemer, —Jesus,—laid down His life. This is very important, as it will be a matter for both reader and writer to ask the question, "Am I redeemed?"

I will first draw attention to the Jewish nation. The nation—the whole nation—every individual in the nation—are called "the redeemed." Not only so, but everything belonging to them—their possessions—were included in that redemption. Now take the Scriptures, and see what names were ascribed to this people. I again ask special attention to the fact that we are now dealing with the *type* only. Ex. xv. 13: "The people which thou hast redeemed." Deut. xxi. 8: "Thy people Israel whom thou hast redeemed." 1 Chron. xvii. 21: "Thy people Israel, whom God went to redeem (to be) his own people." Ps. cvii. 2: "The redeemed of the Lord." Is. xliii. 20: "My people, my chosen"; xlv. 4: "Israel mine elect"; lii. 9: "He hath redeemed Jerusalem."

Let these seven texts suffice. In type, none were redeemed but national *Israel*. No sacrifices were instituted except as regards *them*. It would be preposterous to say that Egyptians, Amalekites, or the Edomites were redeemed. Redemption belonged to the literal Israel, and to none else. Typically, therefore, the redeemed were an elect people, who were once for all redeemed from Egyptian bondage.

Now let us turn to the spiritually redeemed. In the above illustration what does it all typify? Elect Israel sets forth the elect people of God. Redemption from Egypt proclaims redemption from Satan.

The fact that the redeemed were Israelites, tells us that those who are finally delivered from sin, can alone be called "the redeemed." Those who go to Heaven must be identical with those who are redeemed. How can a *redeemed* soul go to hell? As Jehovah said of literal Israel "You only have I known of all the families of the earth" (Amos iii. 2), so also doth he say about the truly redeemed "The Lord knoweth them that are his", (2 Tim. ii. 19).

Now let us look at the titles given to the redeemed. I will enumerate seven.

- (1) Luke i. 68. "Redeemed His *people*."
- (2) John x. 11. "The good Shepherd giveth his life for the *sheep*."
- (3) John xvii. 2. "As many as thou hast *given* him."
- (4) Rom. viii. 33. "God's *elect*."
- (5) Eph. iv. 12. "The *body* of Christ."
- (6) 1 Tim. iii. 15. "The *church* of the living God."
- (7) Rev. xxi. 9. "The *bride*, the Lamb's wife."

These seven names, given to the redeemed, specify their peculiar relation to the person of Christ. There is an evident *limitation* to the persons referred to, but an inclusion of every one under the head mentioned. Take the title of "sheep." This embraces every member of the flock, but excludes one and all of the goats. It is impossible even to think that the "goats" were the subjects of redemption. Hence redemption is sometimes spoken of as being "*particular*" or "*limited*." This is to distinguish it from that which is known as "*universal*." Let the reader ponder upon the difference. It does not refer to the *number* saved. Both parties agree that the elect alone will be finally saved. It does, however, refer to the question "Has Christ *actually* redeemed, or has He not?" If Christ has really redeemed, then nothing whatever can hinder the redeemed from going to Heaven. All debts have been paid, a full reconciliation has been made, justice has been satisfied. Then, "Who can lay anything to the charge of God's elect?" (Rom. viii. 33).

If, nevertheless, a statement be made that Christ has redeemed every man, woman, and child, in what sense can those who have to suffer in hell for ever be said to be "redeemed"? If Christ redeemed (?) some who are not saved, that is not redemption at all. Something more is required, and the so-called redemption is insufficient. Let the reader note the importance of this. It is a question of the *efficacy* of Christ's work. Dr. John Owen's argument made in the seventeenth century still remains unanswerable.

Christ underwent the pains of hell for, either—(1) all the sins of *all* men, or (2) all the sins of *some* men, or (3) *some* of the sins of all men. If the last, then all men have some sins to answer for, and so no man *can* be saved. For if God enter into judgment with us, though it were with all mankind for one sin, no flesh should be justified in His sight. "If the LORD should mark iniquities, who shall stand?" (Ps. cxxx. 3). We might all go to cast all that we have to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty." (Is. ii. 20, 21). If the second, that is it which we affirm, that

Christ in their stead and room, suffered for all the sins of all the elect in the world. If the first, why, then are not all freed from the punishment of all their sins? You will say, "Because of their unbelief, they will not believe." But this unbelief, is it a sin or not? If not, why should they be *punished* for it? If it be, then Christ *underwent* the punishment due to it, or not. If so, then why must that hinder them more than their other sins, for which He died, from partaking of the fruit of His death? If he did not, then did He not die for all their sins. Let them the (Universalists) choose which part they will. (*Italics mine.*) (Dr. Owen's works, vol. 10, page 173).

There are many passages containing the words "world," "the whole world," "all," "every man," "whosoever," which are used to give credence to the fallacy of universal redemption, which leads up to the equally unscriptural universal salvation theory. But the solution is easy. Holy Scripture cannot contradict itself. The above general terms must be expounded so as to agree with the most definite ones. The word "world" has seven distinct meanings, at least:—

1. The created world. John i. 10.
2. The earth. John i. 10.
3. The inhabitants of the world. John i. 10. 1 John ii. 15.
4. The gentile world. Rom. xi. 12.
5. The Roman Empire. Luke ii. 1.
6. The reprobate world. John viii. 23; xvii. 9; 1 John iii. 1, 13.
7. The elect world. John i. 29; iii. 16; iv. 42; xii. 46; Rev. v. 9.

The word "all" is explained in a similar manner. In regard to this, it has been well observed that—

The difference between all *without exception*, and all *without distinction* is deserving of particular attention in this controversy. That Christ made atonement for all *without distinction* is freely conceded; that He made atonement for all *without exception* cannot be maintained without involving ourselves in the most palpable contradiction; nor is there an thing in the language of Scripture which requires us to adopt such a supposition.—(Haldane on the Atonement, page 260).

Such is the Scriptural account of *Eternal* Redemption. This word "Eternal" expresses the perpetuity of the salvation secured by the vicarious sacrifice of the Lord Jesus.

Dear Reader,—Have you and I found out whether we have an interest in such a redemption? In my next address, I will (D.V.) show how the gracious work of making "the redeemed of the Lord," subjects of Invincible Grace, is accomplished by the Holy Spirit in Divine calling.

WILLIAM SYKES, Hillsborough Vicarage, Sheffield.

NOW READY—

- | | |
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EFFECTUAL CALLING.

"Called [me] by his grace."—GAL. i. 15.

"Wherefore, they which be endued with so excellent a benefit of God [*i.e.*, Predestination to Life] *be called* according to God's purpose by his Spirit working in due season; they, through Grace, *obey* the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ. *Article xvii. (Church of England).*

"All those whom God hath predestinated unto life, and those only, He is pleased in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;

This *effectual call* is of God's free, and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby *enabled to answer* this call, and to embrace the grace offered, and conveyed in it."

Chap. x. (Westminster Confession of Faith).

As found in Holy Scripture, there are two kinds of calling. The one is *external*, and the other *internal*. But before the consideration of the latter (which is the object of this address) it is necessary to point out the portions of Scripture illustrating the former.

Our Lord spoke the parable of the Marriage of the King's son (Matt. xxii), and His explanation of it is that "many are called, but few are chosen" (v. 14). The parable shows that those who were first "called" refused to a man. This call was entirely "*outward*" ✓ and had not the slightest "*inward*" effect. Thus the mere proclamation of the Gospel will effect nothing, unless accompanied by the effectual power of the Holy Spirit. Results are, therefore, "not by might (or army), nor by power, but by my spirit, saith the Lord of hosts." (Zech. iv. 6). The "many" have the outward call, but it is the "few" who are chosen. These chosen few receive an effectual call. This will be made evident later on. ✓

In the Book of Proverbs there is another portion dealing with the same subject. Wisdom is represented as saying: "Because I have called, and ye refused" (Prov. i. 24). Taking Wisdom as the Lord Jesus Christ, this passage will be well explained by the manner in which the Saviour Himself was treated in His ministerial life. "Despised and rejected of men" was the great characteristic of His preaching. Still, He fully accomplished His Father's ✓ purposes; for, at the close, His final cry was "It is finished." Indicating the same outward calling, are Isa. lxxv. 12; lxxvi. 4; 2 Chron. xxxvi. 15, 16.

Now the conclusion from these passages is that what is termed "moral suasion" will not accomplish the work of regeneration. Preaching has its greatness; but, of itself, it will effect no true call unless the Holy Spirit is pleased to give His blessing. The reason is very clear. By nature, man is *dead* (see page 42). However powerful or persuasive, no human action whatsoever can bring a dead soul to life. Divine power must of necessity be exercised.

Hence the title of this sermon. The "calling" about which I am going to write is one which produces a corresponding *effect*. I will divide my subject into eight parts:—

I.—ORIGIN.

Rom. viii. 28 : "The called according to his purpose."

Rom. viii. 30 : "Whom he did predestinate, them he also called."

2 Tim. i. 9 : "Called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began."

The origin of this Divine Call is here stated to be three-fold. Calling is (1) by purpose, (2) by predestination, (3) by grace; and consequently it is "not according to our works."

Hence calling is none other than the *manifestation* of the glorious covenant of grace, *i.e.*, of God's plan of mercy. It commences with "His purpose," and may be said to be the *product* of that purpose. It has been appointed the *medium* by which God makes known to the "vessels of mercy" (Rom. ix. 23), His gracious designs for their eternal happiness, that "the purpose of God according to election might stand" (Rom. ix. 11). It is "His own" purpose "given in Christ Jesus" and conceived "before the world began."

When Nicodemus came to our Lord, the great point at issue was stated in the one sentence "Ye must be born again." In simple language this *regeneration* is effectual calling. This is how God is pleased to manifest His covenant engagements of mercy and pardon to His elect people.

II.—THE AGENT.

We now ask the important question, Who is the *agent* in the great work of calling? No one but the Holy Spirit Himself can claim this prerogative. Without Him, there cannot be any *effectual* call. It is by Him alone that the whole purpose of God is fully accomplished.

But is it not written "Ye do always resist the Holy Ghost" (Acts vii. 51)? How then can one say that every call by the Holy Ghost is "effectual?"

Examine the context of the above Scripture. Stephen is one in whom the Holy Ghost dwells; he has been called by the Spirit. Now, the more Stephen manifested the Spirit's power and agency, the more did his opponents "resist" what he said, and in the end, he describes them as "stiffnecked and uncircumcised in heart and ears" (vii. 51). What else but resistance can be expected of characters of this description? It is the very nature of the unregenerate to "resist." Whenever and wherever there is the real preaching of a discriminating gospel, there will always be this opposition. But when the Holy Spirit begins to work in the individual then a change takes place.

Let me answer one more objection. Is it not written that "My spirit shall not always strive with man" (Gen. vi. 3)? If the verse be completed the meaning is clear. "For that he also is flesh; yet his days shall be an hundred and twenty years." Hence this passage refers to the *duration of man's life*, and does not mention any call by Divine Grace whatsoever. Its fulfilment is found in the next few chapters of Genesis. Noah lived 950 years (Gen. ix. 29). Now Abraham was the next generation, and he "died in a good old age" having attained 175 years. In the time of Moses, man's age limit was still further reduced to "three score and ten" (Psa. xc. 10).

Has it ever struck you, dear reader, how every objector to the Doctrines of special Grace is always most emphatic in maintaining that God *can fail* in His work? What do you think of that awful statement in the book of the most popular man of the day—Dr. Booth, of the so-called Salvation Army?

"We know also that He fails because He has such a wretched, cowardly set of Soldiers to fight for Him. Let us help Him."

(*Doctrines of Salvation Army*, page 39).

God *fails*! Can blasphemy go further?

With this digression I now ask attention to the following Scriptures which speak of the great "Agent" in Divine Calling:—

Acts xiii. 2. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." This is an instance of the call to ministerial work, and the agent is the Holy Ghost.

Acts xvi. 10. "Assuredly gathering that the Lord had called us for to preach the gospel unto them." In verse 6, Paul and his companions "were forbidden of the Holy Ghost to preach the word in Asia." What sovereignty! Notice that the great agent in all this work is God the Spirit.

Rom. iv. 17. "God who quickeneth the dead and calleth those things which be not as though they were." Here we come to the glorious truth of the call to be a partaker of God's grace. But who is the Agent? It is none but God Himself. In our salvation, we will ever find that the *whole responsibility* rests with the blessed Trinity. Should anything be left to depend on man, who would ever be in heaven?

I Cor. vii. 17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk." Let the reader notice the words "*every man*," "*every one*." There is no exception; whoever it be who is called and to whomsoever a blessing has been given, that call and blessing has the Lord for its Agent.

Here, then, is our first position. Whenever there is a call to the commencement and enjoyment of eternal life, the Agent must be the Holy Spirit. This is the reason why the call is termed "effectual." When the Spirit is pleased to work, *none shall hinder Him*. The testimony of Isaiah xliii. 13 (m) gives us this: "I will work, and who shall turn it back?"

The Holy Spirit is "the Lord and giver of life" (Nicene Creed), and this Lordship is exercised in giving life to whomsoever He wills. "The Spirit breatheth where he willeth, and thou hearest his voice, but canst not tell whence he cometh or whither he goeth; so is everyone that is born of the Spirit" (John iii. 8). The reader will notice that I have used the word "Spirit" instead of "wind." My reason for doing so is that the Greek word "pneuma" is used 383 times in the N.T., and only in this passage is it translated "wind."

Thus the Father *elects* the heirs of glory, the Son *redeems* them, and the Holy Ghost *calls* them to become the recipients of elective privileges by an effectual, internal, and spiritual call. Each person in the Godhead has His own responsible part to perform in the great work of salvation. The Father's part refers to before all times. The Son's relates to what occurred about 1900 years ago. The Spirit's now applies to the life of each elect member, and deals with one and all personally.

III.—AGENCY.

Now what *agency* does the Spirit use in carrying out His responsibilities? Once we find this out, the uselessness of our adopting any other will be apparent. It would be folly to neglect the one declared to be used and approved by the Holy Ghost. Let us look at the Word of God.

2 Thess. ii. 14. "Whereunto he called you by our gospel." Thus the great agency of the Divine Agent—of the Holy Spirit—is the Gospel. There is, therefore, no wonder that "the Gospel" is so often spoken of by the apostle Paul. At the commencement of his Epistle to the Romans, he makes the emphatic statement:—"I am not ashamed of the Gospel of Christ; for it is *the power of God unto salvation* to everyone that believeth" (Rom. i. 16). The secret is here revealed. God has been pleased to appoint the preaching of the gospel as the great means by which He communicates life to those that are "dead in trespasses and sins." Paul writes to the Corinthians that "in Christ Jesus I have begotten you *through the gospel*" (1 Cor. iv. 15). Writing to the Dispersion, Peter says that they were "born again not of corruptible seed, but of incorruptible by the word of God" (1 Pet. i. 23). The world doubtlessly considers this "the foolishness of preaching," but "it pleased God by the foolishness of *preaching* to save them that believe" (1 Cor. i. 21).

Effectual calling is consequently accomplished through the proclamation of the Gospel. The great commission of *our Lord*, at the time when He was about to take up His priestly character of Advocate on high, was "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). Paul was miraculously called by the Lord Himself as preacher in the words "Saul, Saul, why persecutest thou me?" (Acts ix. 4). Also, Paul's final direction to *Timothy* the Bishop was as follows:—"I charge [thee]

therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word* (2 Tim. iv. 1,2).

The Galatians were informed that the calling of Paul was "*by grace*." To them Paul writes "It pleased God, who called [me] by his grace, to reveal his Son in me, that I might preach him among the heathen" (Gal. i. 15,16). What is this grace mentioned here as the agency of Paul's effectual call? We are told by Paul himself, when he was testifying to the Ephesian Elders. Alluding to the prospect of "bonds and afflictions," he says "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify *the gospel of the grace of God*" (Acts xx. 24). Now grace is God's unmerited favour to the unworthy. Then how important it is to be faithful both to the Agent and to His Agency. Our reliance must be in the Holy Spirit alone, and our resource solely to the publication of the Gospel.

It is saddening to see how worldly methods are resorted to, for the purpose of attracting old and young. Musical services, social meetings, cricket and football clubs, fishing and even dancing clubs, etc., etc., are all almost universally adopted in the so-called churches and chapels, as the means to bring about repentance and faith. Unhesitatingly, I say that they are *derogatory to the Gospel*, and hindrances rather than helps to worship. There is not a scintilla of the Word of God to show that these are the agencies which God approves. Nay, rather, they are essentially "of the world" (1 John iv. 5), and come under the displeasure of the Almighty. May the Spirit keep both reader and writer from either disusing or distrusting the manner which God has revealed to "call sinners to repentance" (Matt. ix. 13).

There is one more very apposite passage referring to this subject. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" (Rom. x. 14, 15). The five "hows" in this passage are remarkable.

- (1) How call?
- (2) How believe?
- (3) How hear?
- (4) How preach?
- (5) How beautiful!

Notice that all depends on the preacher being "sent." Thus Paul wrote "Woe is me if I preach not the gospel! for *necessity is laid upon me*" (1 Cor. ix. 16).

IV.—THE PERSONS.

We come now to "search the scriptures" (John v. 39) in order to find who are they that receive this effectual call. We are left in no uncertainty about this question. Paul himself gives the answer most clearly. "We know that all things work together for good to them that love God, to them who are the called according to [his] purpose. For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, *whom he did predestinate*, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. viii. 28-30). The emphatic words in these verses are "whom" and "them." Thus the call is a personal one. It is individual. Each one and all of the subjects of divine grace are called. No reference is made here to a community—a church as an organisation. No! The individual members alone are the subjects of this call.

These persons may be traced backward and forward. Looking into the past, they are those who are "*predestinated*." They are the persons concerning whom God has His "purpose." Thus the call of those "whom he did predestinate" is nothing less than the expression of Jehovah's faithfulness in communicating the knowledge of Himself as a covenant-keeping God.

Looking into the future, they are those who are "justified" and also "glorified." Here is a finished work. The end is quite as secure as the source. The purpose having been settled, the power to give being to this is also promised. Then at the appointed time the Holy Spirit blesses the means appointed of God. John Kent beautifully versed this truth when he wrote:—

"Th' appointed time rolls on apace,
Not to *propose*, but *call* by grace,—
Give a new heart, renew the will,
And turn the feet to Zion's hill."

(From T. Bradbury's Collection, 496).

On two occasions our Lord refers to those who are called. When the Pharisees objected to His association with publicans (*i.e.*, taxgatherers) and sinners, "He said unto them, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I came not to call the righteous but sinners to repentance" (Matt. ix. 12, 13). *Sinners!* How very discriminating is our Master when He preaches! Well did Joseph Hart expound this when he wrote:—

"To understand these terms aright,
This grand distinction should be known—
Tho' all are sinners in God's sight,
There are but few so in *their own*.
To such as these our Lord was sent:
They're only sinners who repent.
What comfort can a Saviour bring
To those who never felt their woe?
A sinner is a sacred thing:
The Holy Ghost has made him so.
New life from Him we must receive,
Before for sin we rightly grieve.

This faithful saying let us own
 (Well worthy 'tis to be believ'd);
 That Christ into the world came down,
 That sinners might by Him be saved.

|| Sinners are high in His esteem;
 || And sinners highly value him."

(Hart's Hymns, No. 38 in Collinridge's edition).

The second occasion where our Lord alludes to those who are called, is in John x. 3. "He calleth His own sheep by name." In this tenth chapter we have two illustrations. In one, Jesus is "the door;" in the other He is "the good shepherd." The text under discussion comes in the portion where Jesus is "the door." It is obvious that in this portion "the shepherd of the sheep" who "entereth in by the door" must represent the *pastors*. The illustration then has reference to God's qualified ministers, to whom He is pleased to give authority to call, *i.e.*, to preach "the gospel of your salvation" (Eph. i. 13). Each pastor then has his "flock." He is placed at their head, and "calls" them according to their character as convicted of sin by the Holy Spirit. He "leadeth" them into the pastures of the Word of God, feeding them with "clean provender" (Isa. xxx. 24), and drawing "water out of the wells of salvation" (Isa. xii. 3).

In Acts ii. 37, God's effectually-called ones are described as "*pricked in their hearts.*" Here is a wonderful effect of the simple preaching of the Truth. It expresses conviction of sin. This is followed by the question "Men [and] brethren what shall we do?" Here is true contrition. The answer given to this is "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call" (Acts ii. 37-39). We have here (1) the Agent, who is "the Lord our God;" (2) the Agency—the preached word; (3) the Subjects—"as many as" The number of the called is known only to God. It is prescribed by "the purpose" of Him who "worketh all things after the counsel of his own will" (Eph. i. 11).

V.—WHENCE CALLED.

(1) *From the world.* "He calleth [unto him] whom he would" (Mark iii. 13). "I have chosen you out of the world" (John xv. 19). The world is a synonym for what is evil. Hence we have the counsel "Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 15, 16). Hence the Christian is separated from the world by God's call. He will then have its hatred, and its pleasures, pursuits, and profits ought never to be sought by him. Here is one very important evidence of our calling and election. Has the Master called us? If He has, there will be a thorough renunciation of the worldliness so much prevalent at the present day.

(2) *From death*. "God who quickeneth the dead, and calleth those things which be not as though they were" (Rom. iv. 17). "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14). There is not a more important truth than the humiliating one, which shows us that we are "dead in trespasses and sins" (Eph. ii. 1). The profligate and philanthropist stand upon the same level in this respect. They are but two *corpses*, though presenting different stages of physical existence. With men there may be and is a difference, but in God's sight both are unregenerate; and until God is pleased to call them by His grace, they can do nothing in any way acceptable to Him.

The whole question is one of nature. "*Ye must be born again*" is as necessary for the educated and refined as it is for the ignorant and barbarian. When the call comes, life is the first gift; indeed, God calls from "death" by giving "eternal life"; and when grace has given life, we are said to have "passed from death unto life." Now this is an entirely "new creation," and by it we are made "partakers of the divine nature" (2 Pet. i. 4). The creation of this life is instantaneous. As it was in the first creation, so also in the new creation. God "created and made" by His word, and "through faith we understand that the worlds were framed by the word of God" (Heb. xi. 3). So in the "new creation," we are "begotten through the gospel" (1 Cor. iv. 15).

(3). *From darkness*. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (m., purchased) people; that ye should show forth the praises (m., virtues) of him who called you *out of darkness* into his marvellous light" (1 Pet. ii. 9). It is impossible to appreciate the greatness of the Divine call unless we understand the depth of the fall. Man is not merely "dark," but "*darkness*" itself. This is the result of total blindness. Man is said to be under "the rulers of the darkness of this world" (Eph. vi. 12).

When the call comes, the spiritually blind eyes are opened, and the true light shineth. When light enters a darkened room, all the dust and dirt become plainly visible. So, when the light of God's countenance shines in the inner man, then the wickedness of the carnal nature becomes apparent, and sorrow for sin is the consequence. Repentance (that is, a change of mind) follows in due order, and faith (God's evidence of salvation) will also be in lively exercise as the reception of Him in His various offices of redemption is experienced.

For "as many as received him to them gave he power (m., the right or privilege) to become the sons of God; [even] to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). Let the Bible student note the order here. It is (1) reception, (2) privilege, (3) faith, (4) birth. Let the question then be asked, Which occurs first in order of time? There can scarcely be the slightest doubt about the answer. Must I not be born before I believe? Arminians are brought to such straits that I was once told at my open-air preaching that a man must believe before he is born!!!

(4) *From former lusts.* "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 14, 15). Divine calling is from sin in all its forms. It is a renunciation of "the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." The stale but ever recurring falsehood that, if God has elected some people to go to heaven, these may sin as they like, is fully refuted by the Scriptural teaching respecting the call to holiness. "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. vi. 1, 2). This ought to be sufficient to silence the cavils which are so often upon the lips of those who villify the sovereign grace of God.

VI.—WHITHER CALLED.

(1) "*That they should be with him.*" "And he ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sickness and to cast out devils" (Mark iii. 14, 15). Here Jesus selects twelve apostles, calls, and ordains them. But what is His purpose? "That they should be *with him.*" Thus companionship and communion are the first results of the calling. When writing to the Corinthians, the apostle Paul speaks of the same: "God is faithful, by whom ye were called unto the fellowship (communion) of his son Jesus Christ our Lord" (1 Cor. i. 9). Surely this is all-important! Look at the following Scriptures which tell us wherein this "fellowship" consists:—

(1) *Predestination.* "Predestined to be conformed to the image of his son" (Rom. viii. 29).

(2) *Heirship.* "Joint-heirs with Christ" (Rom. viii. 17).

(3) *Sufferings.* "The fellowship of his sufferings" (Phil. iii. 10).

(4) *Death.* "The communion of the blood of Christ" (1 Cor. x. 16).

"The communion of the body of Christ" (1 Cor. x. 16).

(5) *Resurrection.* "Because I live, ye shall live also" (John xiv. 19).

(6) *Glory.* "The obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 14).

(7) *Father.* "Truly our fellowship is with the Father" (1 John i. 3).

(2) *To be strangers and pilgrims.* "Dearly beloved, I beseech [you] as strangers and pilgrims, abstain from fleshly lusts which war against the soul" (1 Pet. ii. 11). Divine grace in effectual calling begins by making its subjects "strangers and pilgrims"—a "stranger" first, and a "pilgrim" afterwards.

The child of God is always reckoned a "stranger" to this world and its people. This word "stranger" is found but four times in the N.T. (See Acts vii. 29; Eph. ii. 19; 1 Pet. i. 17; 1 Pet. ii. 11). It means "*one who lives in a certain place without the rights of citizenship.*" It therefore refers to the fact that Christians have to consider themselves no longer citizens of the world.

If this be so, then what are they? They are "pilgrims." This word occurs but thrice in the N.T. (See Heb. xi. 13; 1 Pet. i. 1; 1 Pet. ii. 11). It really means *one who is away from his own people in a strange place*. The reference in Heb. xi. 13, is a beautiful illustration. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were *strangers and pilgrims* on the earth." Such was the character of Abraham and his descendants. The thought conveyed to the mind is that Christians have no permanent home here. This dispensation is but a passage to the home above. Now practices ought to correspond to principles; hence thoughts and affections must be "upon things above, not on things upon the earth" (Col. iii. 2).

(3) *To inherit a blessing*. "Knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. iii. 9). In this passage Peter is dealing with the practical life of a true Christian. The hope of heaven by Divine inheritance creates within the heart the character of kindness and forgiveness to our fellow-creatures.

(4) *To holiness*. "God hath not called us unto uncleanness, but unto holiness" (1 Thess. iv. 7). Holiness is elsewhere explained as "sanctification"; but the correct idea is that of *separation*. When God is pleased to give His Call, there is a separation from "uncleanness" to "holiness." As indicated in verse 8, a divine nature is implanted, and thus the life corresponds with the character of God.

(5) *To Light*. "Called out of darkness into his marvellous light" (1 Pet. ii. 9). Paul's commission, given to him by Jesus, was "to open their eyes [and] to turn [them] from darkness to light" (Acts xxvi. 18). The "darkness" is the ignorance of the natural man; whilst the "light" is the *knowledge* of the Lord Jesus Christ. When the eyes of the understanding are enlightened, "the hope of his calling" is made known (Eph. i. 18).

(6) *To Liberty*. "Brethren, ye have been called unto liberty" (Gal. v. 13). This freedom is from the rites and ceremonies of legalism, and has its fulfilment in being made free from the law and its consequences. The Greek word for "liberty" is found only eleven times in the N.T., *viz.*, Rom. viii. 21; 1 Cor. x. 29; 2 Cor. iii. 17; Gal. ii. 4; v. 1, 13 (twice); James i. 25; ii. 12; 1 Pet. ii. 16; 2 Pet. ii. 19. A study of these will give the true meaning of Gospel liberty.

(7) *To Peace*. "God hath called us to peace" (1 Cor. vii. 15). "Let the peace of God rule in your heart, to the which ye are called in one body" (Col. iii. 15). Peace is the essential state in which a person called by grace has to live.

(8) *To Eternal Inheritance*. "They which are called might receive the promise of eternal inheritance" (Heb. ix. 15). By His "redemption," Jesus has "bought back" not only the people of His choice, but also their possession. The elect are consequently called to enjoy their purchased inheritance.

(9) *To Eternal Life*. "Lay hold on eternal life, whereunto thou art also called" (1 Tim. vi. 12). This is the great gift of our Lord

as stated in His prayer in John xvii. 2: "That he should give eternal life to as many as thou hast given him." Now Timothy is counselled to "lay hold on" this "eternal life." How can he do this? It will be remembered that Timothy was a Christian from a babe (2 Tim. iii. 15). Hence this "laying hold" cannot refer to any act previous to or at regeneration. It must be something he has to do in his Christian life. Jesus gives us the key, when He said "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent" (John xvii. 3). So every one called of God is to "lay hold on" and to retain for his own use, the *knowledge* of God and Jesus Christ. Thus Paul says: "I have suffered the loss of all things, and do count them [but] dung . . . *that I may know him*" (Phil. iii. 8-10).

(10) *To Eternal Glory.* "God of all grace . . . hath called us unto his eternal glory by Christ Jesus" (1 Pet. v. 10). After the vicissitudes of this life, the final call is to be "ever with the Lord" (1 Thess. iv. 17).

VII.—HOW PERFORMED.

2 Cor. iv. 6. "For God, who commanded the light to shine out of darkness, hath [is he who hath, n.] shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ." It is *God* who gives the command. He also performs the work by creating light. This treasure is in "earthen vessels, that the excellency of the power may be of God, and not of us" (v. 7).

Phil. ii. 13. "It is *God which worketh* in you both to will and to do of (his) good pleasure." The Sovereign power and pleasure of the Almighty are the sole causes of the energy within, by which we are enabled "to work out our own salvation." We cannot proceed beyond this. The *mode of operation* is kept as one of the "secret things of God." "The Spirit breatheth where he willeth, but thou canst not tell whence he cometh or whither he goeth." God giveth "the will" and communicates "the power" to work that which is pleasing in God's sight.

Col. i. 12, 13. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." We have, in these verses, three statements of how God is pleased to call by grace.

(1) "*Made us meet.*" This is but one word in the Greek, and found only here and 2 Cor. iii. 5, where it is translated "sufficient." God has given to each of His own a *sufficiency of grace* in calling, to ensure eternal salvation.

(2) "*Delivered us.*" The verb "to deliver" means to snatch away from danger. God is thus said to be the author of our rescue from the power of Satan.

(3) "*Translated us.*" The idea underlying the word "translated" is that of a transference from one kingdom to another. In unregeneracy, God's children are in the dominion of the devil. When called by grace in regeneration, the conversion is so great, that

nothing less than an actual passing from Satan's empire to that of God's dear Son can describe it. This setting in another kingdom is solely by the power of God.

Acts xvi. 14. "Whose heart the Lord opened." This is the inspired account of how Lydia received her call by grace. It is not "Paul converteth Lydia" as the heading states, but it is that her heart is opened by the Lord. Paul may be the honoured instrument, but the power itself is entirely of God.

VIII.—DESCRIPTION.

I now come to the last point in our discourse. There is a three-fold description of God's effectual call.

(1) *High.* "I press toward the mark for the prize of the *high calling* of God in Christ Jesus" (Phil. iii. 14). This may be said to describe the *commencement* of the work of grace. Five times the word "high" is translated "above." Hence it is all from Jehovah. It originates in the purpose of God, who calls in due season. The prize sought after is an "incorruptible crown of glory." The Christian's life is here compared to a race. In this race, the competitors "press toward the mark." The child of God pursues after and follows earnestly the goal (mark) of eternal life.

(2) *Holy.* "Called (us) with a holy calling" (2 Tim. i. 9). This gives us the *character* of calling grace.

It springs from a "holy Father" (John xvii. 11).

It comes through the "holy child Jesus" (Acts iv. 27).

It is by the renewing of the "Holy Ghost" (Titus iii. 5).

It is revealed in the "Holy Scriptures" (Rom. i. 2).

It is spoken by "holy men of God" (2 Pet. i. 21).

It is witnessed by "holy angels" (Matt. xxv. 31).

(3). *Heavenly.* "Partakers of the heavenly calling." (Heb. iii. 1). This describes the *consummation* of the call by grace. The call comes *from* heaven, and it terminates *in* heaven. Hence Peter wrote that God "hath begotten us again into a lively hope . . . to an inheritance . . . reserved in heaven for you" (1 Pet. i. 3, 4).

Such, then, is the Divine revelation of the "effectual calling" as given in the precious Word of Truth. To the Saints, Paul gives the following counsel: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. iv. 1). To those who have obtained "like precious faith," Peter exhorts: "Brethren, give diligence to make your calling and election sure" (2 Pet. i. 10).

Courteous reader, what evidences can you give that *you* are "effectually called?"

WILLIAM SYKES, Hillsborough Vicarage, Sheffield.

NOW READY—

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(5) ETERNAL REDEMPTION.

(2) GOD'S SOVEREIGNTY.

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"They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, *can neither totally nor finally fall away* from the state of grace, but shall certainly persevere therein to the end, and be *eternally saved*." (Chapter xvii. Westminster Confession).

When I was a curate in Manchester, I came across, in my house-to-house visitation, a person who somewhat sharply asked me "Do you believe, *once in Christ, never out of Christ?*" My reply was that I did not think that was a text of Scripture, but I asked if I might be permitted to read a verse in Philippians. The Bible was brought out and I read solemnly, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that *he which hath begun a good work in you will perform (it) until the day of Jesus Christ*" (Phil. i. 3-6). I repeated the italicised parts, and then asked the question, "What do you think of this Scripture?" The reply was "That looks like it."

I cannot but give here a word of warning. It is most dangerous to believe this truth and to deny particular or limited redemption. I have seen the worst results possible from such. Once I was asked to give an exposition of "final perseverance" to a company of free-willers, and I consented to do so on condition that I *based it upon limited redemption*. The consequence was that the lecture was never given. In calling the reader's attention to the subject now, I do it upon the basis of my previous sermons, particularly the one on "eternal redemption" (see page 59). If Christ has really redeemed, then nothing whatever can hinder the redeemed from going to heaven. These "redeemed" are "called in due season." Each one is "born again" of the Holy Ghost. Now the point for our consideration is what the Scriptures affirm respecting the preservation of these to eternal glory.

I.—DIVINE NEGATION.

In bringing before the reader the Scriptures bearing upon the subject of

"Once in Him, in Him for ever,"

I would ask that due attention should first be given to the *emphatic manner* in which God is pleased to deny the possibility of a truly regenerated child ever becoming lost, so as to be sent to hell for sins.

(1)—John iv. 13, 14. "Jesus answered and said unto her, whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst: but

the water that I shall give him shall be in him a well of water springing up into everlasting life." The Lord is here describing a soul that has been born again. The new life communicated manifests its presence by the thirsting. Now all the living members of the church of God have this characteristic; they *thirst* for the communications of God's grace in the unfoldings of His purposes of mercy. To such thirsty ones—and to no others—there is the King's command: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. lv. 1). To such regenerated persons apply also the words of the Lord Jesus, "If any man thirst, let him come unto me and drink" (John vii. 37).

Now it is concerning such thirsty ones that Jesus says "they shall never thirst." This means that they shall *never die of thirst*. They are so wonderfully provided for by Him, that it is impossible for them finally or totally to be lost.

The words used here by the Holy Ghost are actually six in number. The full meaning is, "they shall in no wise—no never—thirst—throughout eternity." A double negative, with an affirmative respecting heaven itself, is used to give the poor sinner the truth of the *certainty* of being in the end found in eternal glory. Surely this is most condescending upon the part of our Saviour so *emphatically* to state the impossibility of losing eternal life.

(2)—John vi. 35, 37. "And Jesus said unto them, I am the bread of life; he that cometh to me shall *never* hunger; and he that believeth on me shall *never* thirst . . . All that the Father giveth me shall come to me, and him that cometh to me I will *in no wise* cast out."

Let us analyse the portion. God the Father is mentioned in verse 37, as making a gift to His Son. Now as God's Son, Jesus is the life Sustainer; He is the life-giving bread. "*All*" the Father's given ones shall *reach* Him. This is the force of the word "come" in this Scripture. But someone may say, "How do I know that I am included in the Father's gift? How do I know that He will have anything to do with such a poor, guilty sinner as myself?" The case is clear. "He that cometh to me" and "He that believeth in me," are the persons given; and this coming and belief are the signs or evidence of the blessings of God. "But how shall I come aright?" Jesus again tells us, "No man can come except the Father which sent me draw him," and "No man can come unto me except it were given unto him of my Father" (John vi. 44, 65). Dear reader, do notice that the true coming depends upon the "*drawing*" and the "*giving*." That no poor, trembling, sinner is left out, verse 45 tells us "They shall *all* be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Come ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus, ready stands to save you,
Full of pity, join'd with power;
He is able,
He is willing, doubt no more.

Joseph Hart.

Taking it as proved that you have really come to Him, what security is there that you shall not after all, so sin, so fall, so act, as to be cast out as a useless branch? I tell you. The word of Jesus is pledged against such. You shall never hunger; you shall never thirst; and you shall be in no wise cast out.

In all these there are double negatives; the one denies a fact, and the other a supposition. As a matter of fact, once drawn to Christ, it is impossible to be starved for want of food or to be cast out. As a matter of *supposition*, it is impossible to lose eternal happiness, for there are no conditions upon which it is based outside the work of a covenant-keeping God.

In the statement "He that believeth on me shall never thirst," there is yet another word not translated. There ought to be added "*even at any time*," whilst in the sentence "I will in no wise cast out," there is still another word equivalent to saying "out of doors." Christ declares that "once in" you can never be "put out." Let us summarize John vi. 35-37, with respect to those who are elected by the Father, redeemed by the Son, and regenerated by the Holy Spirit. Of them it is absolutely said that they shall never hunger; never thirst; never be cast out of doors; never through eternity; never at any time.

(3)—John x. 28. "I will give unto them eternal life and they shall never perish, neither shall any (man) pluck them out of my hand." The context shows that limited redemption is the basis of eternal preservation. Jesus says "I am the good shepherd, the good shepherd giveth his life for the sheep" (verse 11), and "I lay down my life for the sheep" (verse 15). Upon this foundation—that Christ died for the sheep only—Jesus builds the superstructure that none of them can "perish," and none can be "plucked out" either of His own or of His Father's hands. But again the double negative is used here, and there is also another phrase not translated. This Scripture really reads "they shall never—no never—perish *through the ages*," *i.e.*, "They shall never eternally perish."

It is necessary that a few words should be said upon the subject of "*perishing*." This Greek word is used 92 times as a verb, 20 times as a noun, and once as the name of "the angel of the bottomless pit" (Rev. ix. 11). "In the Greek tongue hath his name Apollyon (*m.* destroyer)." The word is therefore closely allied to the actions of the devil. From this destruction, the whole family of Christ is delivered, and whatever else befalls them, there is this welcome assurance that the devil can never bring them to perdition, for they are not "vessels of wrath fitted to destruction" (Rom. ix. 22).

(4)—Heb. xiii. 5. "He hath said, I will never leave thee nor forsake thee." In both clauses of this Scripture there is the double negative.

(a) "I will never—in no wise—leave thee."

(b) "I will never—in no wise—forsake thee."

The Greek word for "leave" is found but four times in the New Testament (see Acts xvi. 26, xxvii. 40; Eph. vi. 9; these latter

refer to earthly matters). The full meaning is "to loosen, to let go, to cease from," hence the idea of "leaving." God Himself has promised *never to loosen His hold* of His child. This secures eternal salvation from the wiles of the devil, from the pomp and vanity of the world, and the sinful lusts of the flesh. Whatever these three enemies may do, God's grace secures exemption from any final apostacy.

The Greek word for "forsake" is found 9 times in the New Testament (Acts ii. 27; Rom. ix. 29; Matt. xxvii. 46; Mark xv. 34; 2 Cor. iv. 9; 2 Tim. iv. 10, 16; Heb. x. 25; xiii. 5). The strict meaning is "to leave behind in any place or state, to leave in the lurch, to desert."

Thus the power of the enemy can never destroy the child of God; neither can the patience of Jehovah become exhausted. When the perversities of the flesh manifest themselves, and cause sorrows within the breast, then the knowledge that God will not "forsake" is most precious. Into whatever place or condition the sheep may get, the Good Shepherd will *seek till He find it*, and bring it home on His shoulders rejoicing.

The "forsaking" was part of the penalty of the substitute, for the Saviour cried out, "My God, my God, why hast thou *forsaken* me?" The debt having been paid, justice equally demands that "thou wilt not leave (same Greek word) my soul in hell" (the grave).

The Apostle Paul tells us of his fearful afflictions through his faithful preaching of the Gospel in 2 Cor. iv. 8-12. But amidst them all, he has one consolation, and can triumphantly say "*not forsaken*." His individual supporters might, and did, fail. Thus he writes: "Demas hath forsaken me," and also avers that "all (men) forsook me." Yet he again declares, "Notwithstanding, the Lord stood with me." Hence we must not put too much trust in the constancy of the best of human beings, and we cannot be too much persuaded of the *never forsaking character* of our God.

George Keith has beautifully caught the spirit of the passage now under consideration in the hymn in which he says:—

"The soul that on Jesus hath leaned for repose,
He will not, He will not desert to his foes;
That soul, though all hell should endeavour to shake,
Jehovah will *never, no never forsake!*"

George Keith, 1787.

II.—DIVINE AFFIRMATION.

I now come to what our text says: "Preserved in Christ Jesus." We find that this word is found 75 times, and is variously translated "watch, observe, keep, preserve, reserve." It is therefore of varied meaning, and extends to the protection of a child of God throughout this life. I will give a few passages to illustrate its meaning. John xvii. 11, 12; "Holy Father, *keep* through thine own name those whom thou hast given me . . . I *kept* them in thy name" (see also 15). 1 Thess. v. 23: "(I pray God) your whole spirit and soul and body *be preserved* blameless unto the coming of our Lord Jesus Christ." 2 Pet. i. 4: "*Reserved* in heaven for you." Here

we have three great and important instances of the preservation of the Elect of God, and the foundation lies in the prayer of the Father (see John xvii).

Whilst mentioning the word "keep," let me notice another Greek word translated "keep." I refer to 1 Pet. i. 5. We have seen whence the word "reserved" is derived. Now let us turn to this one for "kept." As it is only found 4 times, I will give them all. 2 Cor. xi. 32: "The governor *kept* the city of the Damarcenus *with a garrison*." Gal. iii. 23: "We were *kept* under the law." Phil. iv. 7: "The grace of God shall *keep* your hearts and minds." 1 Peter i. 5: "Who are *kept* by the power of God. The force of this "kept" with respect to the final preservation of God's children, can now be readily understood. In 2 Cor. xi. 32, the physical idea is represented by a city surrounded by enemies, and so *garrisoned* as to prevent their entrance. In Gal. iii. 23, the legal point is that the law of God so binds as to give no escape without the fulfilment. In 1 Pet. i. 5, the power of God is such that, once subject to it, there is such liberty as thoroughly to defy all assaults. In Phil. iv. 7, the peace of God, obtained by the blood of Christ, is of such a nature that it *garrisons* the feeblest soldier in the great Christian army, as to give him hope of his certain entrance into glory.

Let us now turn to the further consideration of the Saints' Preservation from the aspect of Divine Love. Again I begin with a warning note. I base the security of the Elect on *limited love*. I find nothing in Scripture to countenance universal love. To tell a sin-struck soul that God loves everybody is no comfort whatever. On this ground, God . . . loves the souls who are damned. But He does not love the devil, or the fallen angels, or sin. Neither can He love the devil's children, *viz.*, the tares (Matt. xiii. 38). To these goats the sentence will be "Depart, ye cursed" (Matt. xxv. 41), and *God cannot love those He curses*. Also in the book of Malachi we are told that the Lord saith "I loved Jacob and I hated Esau" (i. 23), and "I am the Lord, I change not" (iii. 6). Neither the *love* of God nor the *hatred* of God changes. Limited Love runs throughout the Word of God, and wherever this love is to be found, there is the everlasting security of its object. It began in Eden; Adam and Eve were blessed with the revelation of the promised Saviour. But here the hatred of God was manifested in the curse of the Serpent and his brood (Gen. iii. 15). We next have God's love centred upon Abel, and his hatred against Cain, who was "of that wicked one" (1 John iii. 12).

✓ But let us specially turn to Jer. xxxi. 3. "Yea, I have loved thee with an *everlasting love*." The context makes this to refer primarily to "all the families of Israel." Whatever God did to His ancient people Israel, by way of discipline, there cannot be any doubt about the unceasing character of His love towards them. Even at the present time, the description of these Jews is:—"As concerning the Gospel, (they are) enemies for your sakes; but as touching the election (they are) beloved for the fathers' sakes" (Rom. xi. 28). If this be so of a nation and earthly blessings, what must the character of that love be when exercised towards individuals and heavenly blessings?

It is said concerning Jesus that "having loved his own which were in the world, he loved them unto the end" (John xiii. 1). What greater encouragement can be found than the fact that the *love of Jesus never ceases*? His love is limited to "his own." Those who are His are completely secured on the ground of His everlasting love.

To crown this, let us turn to the Lord's own prayer, limited to His given ones, and see a still further confirmation of this truth. "Father," spake Jesus, "I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me from the foundation of the world" (John xvii. 24). Jesus here bases His prayer for the presence of "those . . . given" to behold his glory on the ground of the mutual love of Father and Son.

Can such love fail to attain its object? There are many portions setting forth the love of God as *securing the final salvation* of true Christians. I will but give the one which may well be called the climax. It is given by the Apostle Paul in the great 8th chapter of Romans. The reader ought to read carefully and note particularly the whole argument of the Epistle. The first step is Total Depravity (chaps. i-iii). There is "none righteous," "none that understandeth," "none that seeketh," "none that doeth good" (Rom. iii. 10-12). Then there follows a righteousness of God, a justification by grace and blood,—a "no condemnation to them that are in Christ." Next in Rom. viii, a five-fold chain is given (1) Foreknowledge; (2) Predestination; (3) Calling; (4) Justification; (5) Glorification. Look at them as bearing upon our present subject:—

1. What shall we say to these things?
2. If God be for us, who can be against us?
3. He that spared not his own Son, but delivered him up for us all, how then shall he not with him also freely give us all things?
4. Who shall lay anything to the charge of God's Elect?
5. (Shall) God that justifieth?
6. Who is he that condemneth?
7. (Shall) Christ that died, is risen again, is at the right hand of God, who also maketh intercession for us?

8. Who shall separate us from the love of Christ?

9. Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

"Christ loved the church and gave himself for it" (Eph. v. 25).

1 Cor. i. 8, 9. "Who shall confirm you unto the end (that ye may be) blameless in the day of our Lord Jesus Christ . . . God is faithful by whom ye were called unto the fellowship of his Son

Jesus Christ our Lord." Three things are to be noted here:— (1) God's *Faithfulness*; (2) His *Calling*; (3) His *Confirmation*. It is the latter we have to notice specially; but it is essential to found it upon Effectual Calling, and not upon man's dagon of free-will to believe at leisure. Taking it as proved that God has called us by His grace, we are hereby assured that it shall be "confirmed" and we shall be accounted "blameless" at the second coming.

The Greek word occurs 14 times as a verb (see Mark xvi. 20; Rom. xv. 8; 1 Cor. i. 6; Heb. xiii. 9; 2 Cor. i. 21; Col. ii. 7). In these it is successively translated "confirming, confirm, confirmed, established, and stablished." The strict meaning of the word is "*to make firm by argument and proofs.*"

God was pleased to demonstrate the revelations of His will by miracles. He is also pleased to give full proof of the grace of God in the heart being stable. God's elect shall be completely established in the absolute certainty of their salvation and amidst all the trials we have to endure, God's word assures us we shall be, by Him, considered "*blameless.*" We shall not indeed be sinless, for we all sin; but "blameless" in such a way as no charge can be laid against us, Christ Himself having undertaken for us.

Phil. i. 6. "He which hath begun a good work in you will perform (it) until the day of Jesus Christ." Here we have God's work. He both begins and finishes. Personal Salvation commences with God. Who begins? This is a most important question. Is it I myself by accepting believing, etc., or, is it God the Spirit by working? A salvation which begins in man's free will cannot be of God. The Greek word "begun" is only found once elsewhere—in Gal. iii. 3. "Having begun in the Spirit are ye now made perfect in the flesh." There is no such thing as "offers of grace"; they are all *operations of grace*. Now the question is, when God begins a work of grace in a person, will He finish it? or, will he leave it off under any circumstances whatsoever? God's declaration is that He "will perform (m. finish) [it]." Now let us examine the Greek word *perform*. It is found 10 times in the New Testament (Luke xiii. 32; Rom. xv. 28; 2 Cor. vii. 1; viii. 6, 11; Gal. iii. 3; Phil. i. 6; Heb. viii. 5; ix. 6; 1 Pet. v. 9). It is variously translated, the three important words being "perform, perfect, accomplish." The idea conveyed to the mind is that of "so completing the thing as to amount to full accomplishment." Thus in the subject under meditation, when God has commenced a Divine work in the soul of a guilty sinner, He will so finish that work according to His own glorious perfections. His word says it, and His honour demands it.

His honour is engaged
To save the meanest of His sheep,
All that His heavenly Father gave,
His hands securely keep.

Watts.

2 Tim. ii. 19. "Nevertheless the foundation of God standeth sure (m. steady), having this seal, the Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity." Here is another precious token of the Saints'

indestructibility. The whole Church is compared to a building. Whosoever forms part of this edifice is here declared to be built on "the foundation of God." The "chief corner stone" is "Jesus Christ" (Eph. ii. 20). There are three "S's" here which express the most absolute security of Salvation. (1) Standeth; (2) Sure; (3) Seal.

1. *Standeth*. This word gives the thought of standing fast, standing still. It can never fall.

2. *Sure*. (m. steady), from the Greek word used, we get our word *stereo* in stereotype. It means immovable.

3. *Seal*. The seal or stamp was used for three purposes: (1) Sovereignty; (2) Security; (3) Secrecy. All there are included in the great seal of Jehovah or His Church. The Lord's own are His in the sovereignty of His purpose, the security of His power, and the secrecy of His love. The force of the word "*know*" is very striking. It implies a personal relation of a most intimate character. It intimates the dearest friendship, which secures the most affectionate regard. It bespeaks the Lord's deepest concern in the welfare of each member of those who are His. Hence there is the further confirmation of the certainty of God's children being brought safely through all to their prepared mansions; and, because your cause is His concern, the second inscription for the foundation implies,

"Make you His service your delight,
Your wants shall be His care."

Heb. vi. 17-20. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed [it] (m. interposed himself) by an oath; that by two immutable things in which (it was) impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which (hope) we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, (even) Jesus, made an high priest for ever after the order of Melchizedek." Let not the reader think this is a long quotation. It is a most significant Scripture to prove the Saints' indefectibility. In simple language, we are told that the Lord's purpose can never alter. Those who are "the heirs of promise" are secured by both *promise* and *oath*. God has promised eternal salvation to them, and He cannot break this promise for it is horrible to think for a moment "God can lie." He has also sworn as well as said it. The Salvation is doubly assured. Both word and oath have been given by God, and these constitute our "strong consolation." In the most abundant manner, the case for the everlasting happiness of God's children is made as certain as it possibly can be. The Christian's hope must not be in himself. His sheet anchor must be in the stability of His God and Saviour; and blessed be His glorious name, He changeth not. As forerunner, the Lord has preceded. As advocate He is in heaven, and His pleading shall always prevail.

Heb. x. 14. "For by one offering, he hath perfected for ever them that are sanctified." Here is another infallible argument. We first note the persons included; they are the "sanctified." Here is effectual calling in regeneration. Every regenerated one is "*perfected for ever*." I have already referred to the word "perfected." The end is here described. Freedom from all the consequences of sin is the ultimate blessing. Let us specially examine the phrase "for ever." It only occurs in Heb. vii. 3; x. 1, 12, 14; in the first two places translated "continually." Literally the words mean "for the unbroken continuance"—that is, perpetually. The foundation for all this is "the one offering" of Christ. Limited Redemption is again the basis of the everlasting security of God's children.

1 John ii. 19. "They went out from us, but they were not of us; for, if they had been of us, they would (no doubt) have continued with us; but (they went out) that they might be made manifest that they were not all of us." Two great truths can be taught from this passage. One is that *nominal Christians* will sooner or later manifest their false character. When persons apostatize from the faith of God's elect, it is full proof that they never were genuine possessors of true religion. The fall of such has its design; it is to manifest their hypocrisy.

The second great truth is that those who are blessed with the Anointing of Holy Spirit *will never finally nor totally apostatize*. They will remain numbered among the elect of God; they shall "endure to the end," and "shall be saved." This is by no means because of their own ability. It is entirely on account of the keeping power of the Holy One. For "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John iii. 9). This enduring to the end thus lies in the new birth. God by this gives His people "an understanding that we may know him, that is true, and we are in him, that is true (even) in his Son Jesus Christ" (1 John v. 20).

III.—OBJECTIONS ANSWERED.

I have now finished with the exception of looking at some of the *objections* to this peculiarly comforting truth. Were I not aware of the devil's malignity and carnal mind's enmity to every truth of God, I should be utterly astonished to hear any one "professing and calling themselves Christians" object to such assurances of eternal security. But such is human nature's perversity that there are to be found many contending that the Father may love, the Son redeem, and the Spirit regenerate, and yet these subjects of such Divine Compassion may find themselves in hell after all.

I refer the reader to the great wide-spread organization known as the Salvation Army. In their book of doctrines I find this statement on page 97: "I believe it is possible for those who have been truly converted to fall away and be finally lost." This "doctrine" cannot be very comforting to a poor sinner who feels he is a hell deserving one. Now the arguments advanced in support of the above statement are characteristic of all Arminians.

✓ 1. *From our own feelings.* It is objected that our feelings show that a regenerated man can finally be lost. To answer this, it will be sufficient to say that no Scripture is quoted to prove it. The certainty of Salvation does not depend on feelings; it lies solely upon the word and promise of God. In regeneration life is given. "He that believeth on the Son *hath* everlasting life" (John iii. 36). *Life is not intermittent.* In nature, life once possessed always remains till death takes place. This refers to all kinds of existence whether angelic, human, animal, or vegetable. But Divine life is "Eternal." ✓ It is therefore impossible to be lost from the very nature of it.

2. *From the exhortations in the Bible.* It is also objected that the exhortations in the Bible militate against the truth of Final Perseverance. But why should these prove that a child once in Christ should not be in Him for ever? Take one as an example. "Let us therefore, fear, lest, by a promise being left (us) of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1). This is the very means used of God to prevent being lost. Supposing there is a very dangerous place in a road. Notice boards are put up to warn travellers. Those who see these boards will take care and pass along safely. Take a bridge. Railings are erected at the side in order that persons should not fall over. Thus it is with exhortations. They are God's *notice boards and railings* to prevent calamities, and the Holy Spirit is ever on guard to see that they are effectually applied.

3. *From the warnings of Scripture.* It is argued that "if there were not the possibility of falling from God, these passages would be altogether unnecessary." This is fallacious. God has appointed *the means to secure the end.* The Bible itself is one great means; it gives us the revelation of God's mind. The warnings are another means. When the beloved of the Lord read these threatenings and warnings, by the Spirit's co-operating grace, *they avoid* the pit-falls set by Satan. These "counsels" are as perfect in their nature and in the accomplishment of their purpose as much as the redeeming work of the Lord Jesus Christ.

But let us take one illustration generally given. John xv. 2: "Every branch in me that beareth not fruit, he purgeth it, that it may bring forth more fruit." Let us study this passage. The subject is "fruit-bearing"; none will deny this. This being so, does our eternal salvation depend upon fruit-bearing? Surely none but a Roman Catholic will assert this. Papists defend "faith and works" as obligatory on our part for salvation (see "English Churchman," Sept., 1907). The subject of the vine and branches is one of fruit; it is one of "good works." Now good works are *concomitants* of salvation. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus iii. 8).

4. *From the examples of apostasy.* It is objected from examples of apostasy that there cannot be any Final Preservation. The following instances are given:—

(a) "Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

(b) "Ye are fallen from grace" (Gal. v. 4).

(c) "Concerning faith have made shipwreck, of whom is Hymenæus and Alexander."

Take the case of the Galatians. The context shows that the question is one of justification: either we are justified by grace or by works. The Apostle Paul tells us that there were some Galatians who were asserting that they were "justified by the law." Now if such be the case, "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." In simple language, they had entirely changed their principles. Their profession had been altered from grace to law. Their fall was from the *profession of the principles* of the doctrines of grace. This is something quite different from so falling as to perish everlastingly. It is this latter that the Scriptures deny.

The same explanation is to be given about making *shipwreck of faith*. It refers to the *profession* of it. "Some shall depart from the faith," and we have sad illustrations of this statement. But what has been said already under 1 John ii. 19, is sufficient to explain the above.

Two more passages require explanation (Heb. vi. and x). In Heb. vi. 4-6, we find: "For (it is) impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." This has special reference to *the Hebrews*. Paul was writing to them, and the interpretation belongs to the Jewish people. When we remember the remarkable privileges which the Jews as a nation possessed, the above statements may well apply to them without having Divine Grace in spiritual regeneration. If we refer to Acts xxi. 20-26, we will find that there were "many thousands of Jews . . . that believe." The special character of these professors was "they are all zealous of the law": they were Ritualists. Now if we apply this Scripture to these people, we will find how every part of it can readily be explained.

The same may be said of Heb. x. 26: "If we sin wilfully after that we have received knowledge of the truth, there remaineth no more sacrifice for sin," etc. To take such a Scripture in order to *make it to contradict* John x. and Rom. viii. is one of the worst features possible. But to expound the truth that God's children are ever safe for Jesus' sake is most comforting and encouraging to the sensitive sinner; and to explain such passages as Heb. vi. and x. as referring to religious professors (who will be seen to be unreal and delusive, as the Ritualists are at the present day) is to "so expound one passage of Scripture as *not* to be repugnant to another."

IV.—CONCLUSION.

There are many more passages of Scripture which declare the doctrine of the Saints' Final Perseverance. These have been estimated at 600. I desire to draw attention to the following from

the Old Testament: Psa. xxxvii. 28; lxxiii. 24; lxxxix. 33-35; cxxxviii. 8; Prov. x. 30; Isa. xliii. 2; liv. 8-10; Jer. xxxii. 40.

There is a little book, entitled: "An Antidote to Arminianism," by Christopher Ness, published 200 years ago. This is an excellent compendium of cogent arguments for the Doctrines of Sovereign Grace and of answers to all objections.

The following is a summary (given in it) of the "reasons why the chosen of God cannot totally or finally fall away from grace."

1. The love of God the Father is an unchangeable love (Jer. xxxi. 3; James i. 17; John x. 29).

2. The love of God the Son in redemption is unalterable (1 Cor. vi. 17; John x. 28; Rom. viii. 38; Matt. xvi. 18).

3. The love of God the Holy Ghost in sanctification is a sure and certain operation, being compared to "an earnest" (2 Cor. v. 5); "a seal" (Eph. i. 13); and "a witness" (1 John v. 10).

4. The covenant of grace is unchangeable. It is made between two unchangeable persons (Heb. xiii. 8); it stands upon two unchangeable foundations (Heb. vi. 17, 18), and is ratified by an unchangeable witness (Heb. xiii. 20).

5. No spiritual enemy can prevail against the child of God. (a) Satan cannot (1 John v. 18); (b) The world cannot (1 John v. 4); (c) Fleshly lust cannot (Rom. vi. 14).

6. Saving grace is of a permanent nature and is not subject to corruption (1 John iii. 9; 1 Pet. i. 23).

7. The word of the Lord shall stand for ever (Isa. xl. 8).

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SALVATION.

"The Lord hath made known His Salvation." PSALM xcvi., 2.

The 98th Psalm must be very familiar to all those who attend the services in the Established Church; for it forms one of the Canticles at Evening Prayer. Strictly speaking, its fulfilment lies in the Second Advent of the Saviour when "Earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah xi., 9).

The whole Psalm is simply the Divine Counsel to sing the "New Song," and five reasons are given in it for singing:—

1. He hath done marvellous things.
2. He hath made known His Salvation.
3. He hath openly shown His righteousness.
4. He hath remembered His mercy to Israel.
5. He cometh to judge the earth; the world with righteousness; and the people with equity.

It is with the second of these reasons with which we are concerned in this paper. "*He hath made known*" is very significant in the original Hebrew. One writer says that the word "made known" denotes not only a publication and promulgation, but also a clear and certain demonstration which produces conviction and causes the matter to be laid up in the mind and memory and preserved. The proper significance of the root is "*to lay up what is to be preserved.*" This is exactly how the All-wise God has done: He has revealed His great Salvation, and has preserved that revelation for the edification of His own people.

Salvation! O the joyful sound!
'Tis music to our ears!
A sovereign balm for every wound,
A cordial for our fears.

I.—DEFINITION OF SALVATION.

The Scriptures give us three portions (2 Cor. vii., 10; Phil. i., 28; 1 Thess. v., 9), where we can find what God intends when He speaks of Salvation.

(1)—2 Cor. vii., 10. "For Godly sorrow worketh repentance to Salvation not to be repented of, but the sorrow of the world worketh death." Here Salvation is *contrasted with death*. It is a deliverance from that death. But what death is meant? Now there are five kinds of death mentioned in the Bible:—

1. A natural death. Heb. ix., 27.
2. A death in trespasses and sins. Ephes. ii., 1.
3. A death with Christ. Rom. vi., 8.
4. A death unto sin. Rom. vi., 11.
5. A second death. Rev. xxi., 8.

God's Salvation is a deliverance both from a death in trespasses and sins and from the Second Death. I think we may consider that the death specially alluded to in 2 Cor. vii., 10, is the Second Death. All God's Elect are to be excluded from the latter, and are made partakers of Christ's glory. They are delivered from hell.

(2)—*Phil. i.* 28. "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of Salvation and that of God." In this verse, Salvation is *contrasted with perdition*. It is therefore deliverance from it. The Greek word for "perdition" is found twenty times in the New Testament and is translated "destruction" five times and perdition eight. The following will do to illustrate its meaning:—

Rom. ix., 22. Vessels of wrath fitted to destruction.

Matt. vii., 13. Wide is the gate and broad is the way that leadeth to destruction.

John xvii., 12. The Son of perdition.

Heb. x. 39. We are not of them who draw back unto perdition.

These will suffice to show the import of this word. Perdition or destruction is the portion of the reprobate, the vessels of wrath. From this the family of God is delivered. Destruction is not annihilation. It is loss. The loss refers to Eternal life, exclusion from heaven. The Salvation is from this ruin.

(3)—*1 Thess. v.*, 9. "For God hath not appointed us to *wrath*, but to obtain *Salvation* by our Lord Jesus Christ." God's wrath is against sin, and as all the descendants of Adam are sinners all are equally called "the children of wrath." This is particularly said to be "by nature" (*Eph. ii.*, 3). "From Thy wrath, and from everlasting damnation, Good Lord, deliver us," is the prayer in the Litany. "Provoking most justly Thy wrath and indignation against us," is the confession in the Lord's Supper Service. Now in the above Scripture the blessed Gospel is stated to be that God hath not appointed certain to "wrath." They are exempted from it on the ground that Jesus died. He bore the wrath, and in consequence those for whom He died are "saved from wrath through him" (*Rom. v.*, 9). "Even Jesus, which delivered us from the wrath to come" (*1 Thess. i.*, 10). Thus we should keep in mind that Salvation is from (1) death (2) perdition (3) wrath.

II.—PROVIDENTIAL SALVATION.

Before entering upon the Spiritual part, it is necessary to say briefly a little about the Salvation of the body.

To this apply those words of the Apostle Paul when he wrote to Timothy, "to both labour and suffer reproach, because we trust in the Living God, who is the Saviour of all men, specially of those that believe" (*1 Tim.*, iv., 10). Here is the truth of *the world's preservation*, and for which in the General Thanksgiving we

say, "We bless Thee for our Creation, *preservation*, and all the blessings of this life." God "maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

When the disciples were in the tempest on the sea they cried, "Lord, save us, we perish." "He rebuked the wind and the sea, and there was a great calm." This was a Providential Salvation. ✓ It was *Salvation from death by drowning*. The diseased woman said "If I may but touch His garment I shall be whole (saved)." She touched; "Daughter," said Jesus, "be of good comfort, thy faith ✓ hath made thee whole (saved thee)" (Matt. ix., 21, 22). This was *Salvation from death by disease*. "My little daughter lieth at the point of death, come and lay Thy hands upon her that she may be healed" (saved). "He took the damsel by the hand and said unto her, *Talitha Cumi*" (Mark v., 23, 41). This was *Salvation from actual ✓ physical death*.

Many more might be given but these are sufficient to prove God's preservation through this life. "The Lord shall deliver me from every evil work, and will preserve me unto His Heavenly Kingdom" (2 Tim., iv., 18).

III.—SALVATION IN CONCEPTION.

In carrying out the purposes of grace, God has a *plan*. He is the great Architect, and from the Word we can trace the designs He has formed for the Salvation of His Elect.

THE FATHER. Isaiah xxv., 1, "O Lord Thou (art) my God, I will exalt Thee, I will praise Thy Name, for Thou hast done wonderful (things); (Thy) counsels of old (are) faithfulness (and) truth." We have here a declaration of God's "*counsels of old*." How old, it might be asked? To answer this we turn to Prov. viii., 22-31, where the Lord Jesus, as the Wisdom of God, is saying, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When (there were) no depths, I was brought forth . . . Before the mountains were settled . . . while as yet He had not made the earth . . . when He prepared the heavens . . . I was there . . . I was by Him . . . I was daily His delight." Such is the wonderful description of the relation between Father and Son in Eternity. This is beautifully expounded in Ephes. iii., 10, 11, as the "manifold wisdom of God according to the Eternal purpose which He purposed in Christ Jesus our Lord."

Salvation is here characterised as an "*eternal purpose*." In a previous discourse in this series I have expounded this subject (page 21), and therefore I need not do so now. I shall but remark that every thing was conceived of by God Himself. All was settled "before the foundation of the world" (Eph. i., 4).

✓ THE SON. I must ask that Prov. viii. be again taken into consideration. Jesus was "set up from everlasting." He was "the Word" "in the beginning" (John i., 1). He is therefore described by Peter as "foreordained before the foundation of the world" (1 Peter i., 20). This pre-supposes a council, and the "counsel of peace shall be between them both." Again in Rev. xiii., 8, we are told that Christ was "the Lamb slain from the foundation of the world." Upon such "Salvation in Conception," the Elect who died previous to the actual death of the Saviour entered into their Eternal rest.

THE HOLY GHOST. Neither can it be said but that this Person in the beloved Trinity was there too. For is He not called "*the Eternal Spirit*" (Heb. ix., 14).? For when Isaiah prophesied of the first coming of our Lord, we find it written "the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord, and He shall make Him of quick understanding in the fear of the Lord" (Isaiah xi., 2, 3). This is sufficient to prove the Eternal interest of the Holy Spirit in the Salvation of God's people.

✓ THE ELECT. The fact that Christ was foreordained to be "slain" proves that all this has reference to the Elect of God. Before these were created they were chosen. Salvation is therefore both free (without conditions) and discriminating. But let us look at a passage or two to see what God reveals about this pre-conceived Salvation.

✓ Psalm cxxxix., 16. "Thine eyes did see my substance, yet being imperfect, and in Thy Book all were written, in continuance were fashioned, when none of them." I have quoted this portion, leaving out the italicised words. One thing is quite certain, that God's children were all known to Him and chosen in Christ "before the foundation of the world" (Eph. i., 4). They were *intentionally saved* before they were created. The very means by which they were to be brought personally into living union with Him were all ordained of God. John Bunyan says, "I believe that Election doth not forestall or prevent the means which are of God appointed to bring us to Christ, to grace and glory; but rather putteth a necessity upon the use and effect thereof; because they are chosen to be brought to heaven that way" (Vol. ii., 598).

I have already dealt in some detail upon this precious subject and refer the reader to pp. 21, 22. I delight in viewing my everlasting Salvation as Eternally planned, and completely settled in conference between the Three Persons in the blessed Trinity. This bespeaks of perfection in all things; it declares the holiness of it from first to last. Its unconditional character is maintained throughout, and, whatever comes, it is *sure* to all the Seed. Here are four qualities worth while meditating upon: (1) holiness, (2) perfection, (3) unconditional character, (4) certainty.

IV.—SALVATION IN EXECUTION. GOD THE FATHER.

God is pleased to give us an account of His Creation of man in Gen. i. and ii., whilst in iii. we have the Fall. Immediately sin enters into the world, God begins to carry out His predestined purposes in the revelation of His grace and mercy. This He does by means of promise and sacrifice.

(1)—*Promise*. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is a direct prophecy of the Saviour. Here are the two seeds, Christ's and Satan's; and the perpetual enmity between them is plainly stated. Now all through the Old Testament we have this promise gradually enlarged until its fulfilment in the advent of the promised deliverer and the final restoration of the Elect to Eternal glory.

(2)—*Sacrifice*. The very fact that the Lord God made coats of skin and clothed Adam and Eve with them, points to the subject of sacrifice. Whatever this was, our business is to notice that the clothes were God-made. Adam clothed himself in garments of his own making, but they proved useless. We however, have God's own statement in Heb. xi., 4, that "By faith Abel offered unto God a more excellent sacrifice than Cain." This necessarily implies a revelation. It was not his own idea which made him kill an animal. Faith never originates in man. It is the gift and operation of God. Thus sacrifice was the plan of God carried out in symbol how the Elect were to be saved. Its gradual development from the simplest form in patriarchal times to the complex manner as recorded in Scripture must be apparent to every diligent Bible student. My object is simply to show how God was pleased to carry out His designs. Under this head must be included all the types, which were God's unfoldings of His Salvation. When these types and sacrifices had fulfilled their purpose, the next step was their fulfilment.

God the Father sends His Son. I have been much struck with the number of times we read that God the Father had sent His Son. I have counted fifty, over forty being in John's Gospel, and six in the precious 17th Chapter. Here is God the Father executing His part in the great plan of Salvation, and I may just quote one or two statements from our Lord emphasizing this:—John x., 18. "This *commandment* have I received of My Father," viz., to lay down His life. John xii., 49, 50. "For I have not spoken of myself: but the Father which sent Me, He gave me a commandment what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, *even as the Father said unto Me*, so I speak." Jesus was thus an absolute necessitarian. Both His words and works were appointed beforehand, and He simply carried out the Father's purposes. There is just one more step in this glorious plan of Salvation.

The Father sends the Spirit. John xiv., 26. "But the Comforter (which is) the Holy Ghost *whom the Father will send* in My name, He shall teach you all things." Can we fully realise what these precious words mean? To say the very least, they express the executing, by God the Father, of His part in the plan of Salvation. Well might the Apostle cheer the Philippians by writing, "In nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of Salvation and that of God" (i., 28).

GOD THE SON.

In the various manifestatations of *the Angel of the Covenant* mentioned in the Old Testament we have God the Son carrying out His part in the stupendous work of Salvation. There are the visit of the Angels to Abraham (Gen. xviii.), the ladder to Jacob (xxviii.), the Captain to Joshua (Josh. v.), the Jehovah-Shalom to Gideon (Judges vi.), and the "Son of Man" in the fiery furnace (Dan. iii.). All of these shew us the Saviour in His beneficent work. But I can only allude to these. Let me now turn to the New Testament.

Acts iv., 12. "Neither is there Salvation in any other: for there is none other name given among men, whereby we *must* be saved." Well has Bunyan said, "I believe that Jesus Christ is He in whom the Elect are always considered, and that without Him there is neither election, grace nor Salvation" (Vol. ii., p. 598). Now this part of Salvation's plan was executed by our Lord according to the following Scripture: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son. Much more, being reconciled, we shall be saved by His life" (Rom. v., 8-10). Salvation is here said to be both by the death and life of Christ. The death secured the reconciliation, whilst the life of intercession assures of heaven.

We must emphasize the blood-shedding. In a correspondence I have just had with a Romanist, he says that, "if Pilate had let Jesus go, and the Jews hadn't murdered Him, it would have purchased our redemption all the same. It was Jesus' obedience, not His blood-shedding, *as blood-shedding*, that was the cause of our justification." Such is the teaching of Popery. But what saith the Scriptures? The Church is "purchased with His own blood" (Act. xx., 28). The Elect are "justified by His blood" (Rom. v., 9), and have "redemption through His blood (Eph. i., 7). They are "made nigh by the blood of Christ" (Eph. ii., 13), and have "Peace through the Blood of His Cross" (Col. i., 20).

There are many other Scriptures too numerous for me to mention, all proving the *penal character of Christ's sacrifice*. Christ's death is

regarded as a price (1 Cor. vi., 20), and Isaiah liii. gives the great prophetic Scripture of the suffering Messiah. He was "*smitten of God and afflicted*." "He was wounded (m. tormented) for our transgressions, bruised for our iniquities: the chastisement (Hebrew punishment) of our peace was upon Him . . . and the Lord hath laid on Him the iniquity of us all." Here we have the Lord Jesus voluntarily undergoing what He never deserved, in order to save His chosen from the evils they merited. Now, He has ascended; and there, by His life of intercession, He secures the safe arrival home of one and all His blood-bought flock.

GOD THE HOLY GHOST.

The work of the Spirit in the Salvation of the chosen now comes under our consideration. Whilst we must strenuously contend for the Unity of the Trinity, we must with equal decision proclaim their distinction. The latter is shown in the difference in the work of Grace. The Father and Son dealt with the family as it were *en masse*. The Holy Ghost deals with each member.

1 Peter iii., 21. "The like figure whereunto (even) baptism doth now save us." Salvation by *Baptism*! Yes, so saith the Word. But at once I say that this has nothing whatever to do with water baptism. I come, then, to the great work of *regeneration*. This is the commencing work in the personal Salvation of a Child of God. Upon this point we must be clear. Wrong here, we are wrong everywhere. Once the new birth takes place all else will fall into due and proper order. Let me point out what it is not.

(a) *It is not any improvement of the natural man.* "That which is of the flesh, is flesh," ought to be sufficient to prove this. "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be" (Rom. viii., 7).

(b) *It is not a resurrection of some principles of good in man.* Scriptures nowhere countenance any such thing as a spark of life still remaining in man. Paul's experience is sufficient to disprove this. "I know that in Me, that is, in my flesh dwelleth no good thing (Rom. vii., 18). The "New Creation" is not a rekindling of old principles, but an introduction of a new life altogether. It is not a grafting of grace on Nature's stock. It is a "new man" entirely. It is not putting new cloth on old garments, nor new wine into old bottles. Christ Himself condemned this. It is a question of a new nature; and those who are "born again" are said to "partake of the Divine Nature" (2 Peter i., 4).

In this great work the Holy Ghost acts Sovereignly. "*The Spirit breatheth where He willeth*" (John iii., 8). He works silently and secretly. "The seed should spring and grow up. He knoweth not how" (Mark iv., 27). He works Scripturally. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv., 4).

Here then, we have the *three things necessary* for Salvation. Where they are, there must be future happiness and glory. Where there is the Electing love of the Father, the Redeeming love of the Son, and the Regenerating love of the Holy Spirit—there Salvation is secured. Nothing more is necessary. Nothing more is required. To add to this or subtract from it is horrid blasphemy (see Rev. xxii., 18, 19). To bring in any of God's graces and gifts as conditions or instruments is to disarrange the whole plan of Salvation. Faith, hope, love, repentance, and obedience are the blessed results of regeneration—not conditions of Salvation. I now come to consider other statements in Scripture about Salvation.

I.—SALVATION THROUGH PREACHING.

1 Cor. i., 21. "It pleased God by the *foolishness of preaching* to save them that believe." I am being constantly asked in my open-air speaking, "What is the use of preaching, if God has an Elect people who are certain of going to heaven?" The answer is very plain from the above Scripture. "Preach the Word" (2 Tim. iv. 2), is the great keynote to the present dispensation.

"Be thou a faithful dispenser of the Word of God" is a sentence still ringing in my own ears, although it was said to me over eighteen years ago when a Bible was put into my hands by the late Bishop of Manchester. How very much is this ordinance of God despised at the present day! A ten minutes' sermon is quite long enough for most people. But when a soul is really hungering after Spiritual food no time is too long to receive comfort and consolation from the preached Word.

Let the reader be quite convinced of this point. Let him see the *position of the Word* in the scheme of Salvation. It is nothing less than God's divinely appointed *instrument* to bring life into the soul. Faith is a precious gift, and without it "it is impossible to please God."

The recent discussion in the *English Churchman*, concerning faith and works has brought out the necessity of insisting upon *the Word being the instrument*, and Faith being the evidence of justification. The Romanist and Arminian Protestant have agreed upon the basis that "faith is certainly the instrument of justification" (the Romanist's statement).

But we must maintain, at all costs, the position of the preached word. Listen to what our Lord says: "But these things *I say* that ye might be saved" (John v., 34). "*The words that I speak* unto you are Spirit and are life" (John vi., 63). These texts are significant enough. Now let us turn to what Paul was commissioned to say. Rom. xi., 14. "If by any means I may provoke to emulation my flesh, and might save some." Paul, a Saviour! Well, he says so. What does he mean? He explains himself in 1 Cor. iv., 15: "In Christ Jesus I have begotten you through the Gospel." Paul was made by God to be the great Preacher; and,

I know what it is to be without the Minister of the Gospel, for I have known it.

in his preaching of the Gospel, the Holy Spirit was pleased to communicate the "New Creation" through this instrument. He further expounds this doctrine in 1 Cor. xv., 1, 2: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which ye also have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." These Scriptures show to us how very needful it is to keep everything in its proper place.

I have one more portion to quote, which is one of the most striking statements made in God's Word, and which has often caused much anxiety in many minds. I refer to the words of James v., 19, 20: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converted the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Here is the fall of one of the "*brethren*." "The one that converteth" is the preacher of the Truth. The "death" is the death of the brother's joys, hopes, pleasures in the gifts and graces of God. God grant that both reader and writer shall thus be saved.

II.—SALVATION BY LOVE.

2 Thess. ii., 10. "Because they received not the love of the Truth, that they might be saved." Again we have the Gospel preached as the motive power. Then we have the reception which is an outcome of the new birth (John i., 12, 13). *This love is the fruit of the Spirit*—the first named (Gal. v., 22), and in verse 6, we are told that which availeth is "faith which worketh by love." What a blessed evidence is this love! John tells us that "We know that we have passed from death unto life because we love the brethren" (1 John iii., 14). In the following chapter we are informed that "He that dwelleth in love dwelleth in God and God in him" (1 John iv., 16).

III.—SALVATION BY PRAYER.

Acts ii., 21. "And it shall come to pass (that), whosoever shall call on the name of the Lord shall be saved." This is again repeated in Rom. x., 13; while in James v., 15, we are told that "the prayer of faith shall save the sick, and the Lord shall raise him up."

The true nature of prayer is stated in 1 John v., 14, where it is written "If we ask anything according to His will He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desire of Him." Notice that this is the way in which we shall be saved through prayer. God's will is supreme. God's Spirit indites the prayer, and God is graciously pleased to answer this prayer according to His fore-ordained purposes.

IV.—SALVATION BY HOPE.

Rom. viii., 24. "For we are saved by hope." Peter speaks of this as a "lively hope by the resurrection of Jesus Christ from the dead" (1 Peter i., 3). The hope which saves is that by which God's children are distinguished from those who have no evidence that they are Christ's. These latter are described as "having no hope, and without God in the world" (Ephes. ii., 12). Paul tells us that it is "a hope that maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v., 5). It is a hope founded "upon two immutable things," God's oath and promise—a hope which we have "as an anchor of the soul both sure and steadfast" (Heb. vi., 15, 19).

V.—SALVATION BY FAITH.

Rom. x., 8, 9, 10. "The Word is nigh thee, in thy mouth and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart and that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto Salvation." Confession and faith are here put upon the same basis, the former being the testimony of the "*mouth*" whilst the latter is the outflowing of the "*heart*." This distinguishes at once from the devil's faith (James ii., 19), which is assent to certain facts. Hence the prominent place which the faith of God's elect occupies in evidential Salvation.

It is the *fruit* of the Spirit (Gal. v. 22). It is the *witness* within us that we are God's adopted children. "This is the witness of God, which He hath testified of His Son, He that believeth on the Son of God hath the witness in himself" (1 John v., 9, 10). "For we are all the children of God by faith in Christ Jesus" (Gal. iii., 26). God has "predestinated us unto the adoption of children by Jesus Christ to Himself" (Eph. i., 5) with respect to His "purpose"; and we are His children by faith, with respect to the inward "witness"—our personal evidence.

This "like precious faith" (2 Peter i., 1), is defined by Paul in writing to the Hebrews as "the basis, substance, ground, confidence or assurance of things hoped for; the evidence, proof, or test of things not seen" (with the bodily eye) xi., 1. In simple language faith may be said to be *substantial evidence*. These texts make it clear what position "faith" occupies. We are truly saved by grace, through the mediation of Jesus Christ; and faith—the result of the operation of God's Holy Spirit in regeneration—is the Divine evidence that we have a part in the "covenant ordered in all things and sure."

VI.—SALVATION BY MERCY.

Titus iii., 5, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." In respect to personal responsibility and accountability, the Law of God made its equitable demands upon the persons who broke its precepts. Jesus Christ, seeing there was no one to help (Ps. xxii., 11) became the Surety for the Church. He took hold of the seed of Abraham (Heb. ii., 16 m.), lived, and died for His people. He performed what they ought to have done. He paid the debt due to the demands of the Law of Righteousness; and by the imputation of sin to Himself, and also by the imputation of His righteousness to each member of the family, He freed the Elect from the Law's condemning power, and restored them to His special favour. The *personal responsibility of Christ Jesus* has thus become the means through which the pity of God our Saviour towards man appeared, and also the means by which He graciously bestows the free gift of Eternal Salvation upon His people.

VII.—SALVATION BY GRACE AND PURPOSE.

Ephes. ii., 5. "By grace ye are saved." (See also verses 8, 9).
 2 Tim. i., 9. "Who hath saved us . . . not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." We come back to our first position. Salvation begins with God, and (thank God) it ends with Him. God's purpose is shown in the exercise of His Sovereign will in a way of distinguishing and discriminating grace. He purposed in Covenant before the foundation of the world (1 Peter i., 20) to send His only begotten Son to redeem His people from their sins (Matt. i., 21). He prepared for Him the necessary qualifications so that He might be the Prophet, Priest and King of a blood bought people. He promised to crown His work with success (Is. liii., 10), and for this purpose "Him hath God the Father sealed" (John vi., 27).

In conclusion, this Salvation is *of the chief of sinners*—sinners like the Publican, but not the Pharisee. It is the Salvation of every one that feareth the Lord (Psalm cxviii., 1), everyone that trusteth (Isaiah lv., 1), every one that trembleth at the words of the God of Israel (Ezra ix., 4), every one that asketh according to His Will (Matt. vii., 8; James iii., 4; 1 John v., 14, 17); every one that believeth (Rom. i., 16); every one that is born of the Spirit (John iii., 8); every one who is of the Truth (John xviii., 37).

But every one of the goats shall depart into everlasting fire prepared for the devil and his angels. These "shall die in their sins," and shall be judged according to the law of personal responsibility (1 Peter iv., 5).

"SALVATION BELONGETH UNTO THE LORD."

(Psalm iii., 8).

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GOD'S WHOSOEVER.

"For God so loved the world, that he gave his only begotten Son, that WHOSOEVER BELIEVETH IN HIM should not perish, but have everlasting life." JOHN iii., 16.

With one exception (2 Cor. xiii., 14), this scripture is the most quoted of the whole Word of God; and the reason is not far to seek. It is the one text which is supposed to give countenance to free-will power to do that which is pleasing in God's sight. Times without number, I have been asked, "what do you make of 'whosoever'?" Does it mean everybody?"

Sometimes I refer these questions to English grammar, and ask them to tell me whether the verb "believeth" is singular or plural number. The answer is, *singular* number; and hence the word "whosoever" can refer only to *one*. One gentleman was so impressed with this at one of our open-air preachings, that he went home, sought out his dictionary, and was honest enough to confess that my statements were correct.

On other occasions I point out that John iii., 6 comes before John iii., 16.—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Then I ask the question, *which precedes—birth or belief?* Is a man "born again" before he "believes"? Or, does he "believe" before he is "born again?" The answer is simple. Just as John iii., 6 must be read before John iii., 16, so must a man be born again before he believes. The Spirit must commence the work of grace; and from this, fruit will result. The fruit "faith" will be produced, and will form one of the *evidences* of personal salvation.

In order to find the truth underlying the word "whosoever," I purpose to collect, under different heads, the times this word is found in the N.T. Thus, we may see what God means by its constant and repeated use. But before doing this, I will give two extracts from well-known writers as to the meaning of the text at the heading of this discourse.

BISHOP BEVERIDGE ON JOHN iii., 16.

I think the word "world" in this place need not be contracted into so narrow a room as to signify only the world, the little world of God's elect. . . I confess I dare not absolutely speak against this interpretation of these words, lest I be thought to swim against the stream of so many learned divines who assert it.

By "world" in this place, we cannot understand the "world" in its *largest sense*; for according to this sense, not only all the persons on the face of the earth, but even the reprobates in hell, the devil himself, the holy angels, yea Christ himself, as to his human nature, are parts of the "world."

Neither, I think can *every particular person* in the world, man and woman, be meant by "the world" here; for God cannot be said to love every particular person in the "world," for Himself saith, "Jacob have I loved, Esau have I hated," (Mal. i., 2, 3; Rom. ix., 13). Now if He hated "Esau," how could He be said to love every particular person in the "world"? What! shall the flames of God's love be enkindled towards such a person in particular, whom the flames of hell-fire must scorch to all eternity? No surely; every one that God so loves upon earth shall one day take their fill of His love in heaven.

By "world" in this place we may well understand *mankind in general*, yet without respect unto any particular person whatsoever. Now, lest by avouching this, I should be thought to assert the universality of Christ's redemption, I would have you to consider, that it is not said "For God so loved the world, that he gave his only begotten Son" *for it*, but "*that whosoever believeth in him.*"

Now you cannot gather hence, that he intended the redemption and salvation of every particular person, but rather the contrary, only of such who shall believe.—(*Thesaurus Theologicus*, vol. ii., 475).

J. A. HALDANE ON JOHN iii., 16.

What is the meaning of the term "*world*" in this passage? . . . Sometimes it denotes the wicked in contrast with God's people (John xv., 18). It is used of the Gentiles exclusively (Rom. xi., 11-15). It is used of men of all nations whether Jews or Gentiles (2 Cor. v., 19). The best comment on our Lord's words "God so loved the world,"—is the song of the redeemed:—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." (Rev. v., 19; see also vii., 9, 10).

In the passage under consideration, while the term *world* includes men of all nations, Jews and Gentiles, it particularly refers to the latter. The Jews connected the privileges which they expected under Messiah's reign with the judgments of God upon the Gentiles; but the Lord informed Nicodemus that the Son of God had come, not for the condemnation, but for the salvation, of men of all nations, whether Jews or Gentiles. . . .

We understand the *world* in this passage, to mean men of all nations, with an especial reference to the Gentiles, whom the Jews considered to be accursed, and who are here put upon the same footing with Israel, as being equally the objects of divine love. . . .

Every part of the Scripture history proves that the sentiment of God's universal love to mankind, when understood as including those who are not of the number of the elect, is erroneous.

Did God love Pharaoh? Rom. ix., 17.

Did He love the Amalekites? Exod. xvii., 14.

Did He love the Canaanites? Deut. xx., 16.

Did He love the Ammonites and Moabites? Deut. xxiii., 3.

Does He love the workers of iniquity? Ps., v. 5.

Does He love the vessels of wrath? Rom. ix., 22.

Did He love Esau? Rom. ix., 13.

Does He love those on whom He will have no mercy? Rom. ix., 18.

Does He love those whom He hardeneth? Rom. ix., 18.

No! whom He loveth He loveth to the end.

If the love of God be universal, then He still loves those who are lifting up their eyes in hell, being in torment; else he is mutable, and does not "rest in his love." This is self-evident, and is of itself sufficient to prove the fallacy of the sentiment of God's universal love to the human race. (*Doctrine of the Atonement*).

With the sentiments expressed in the above extracts I am in agreement. I shall, therefore, leave the further consideration of the doctrine taught in John iii., 16, and turn to the special subject of this sermon, viz.,

GOD'S WHOSOEVER.

ITS USE. In the O.T. the word "whosoever" is found 21 times. The following are selected as illustrations:—

(1) Exod. xxxv., 15: whosoever is of a willing mind, etc.

(2) Lev. xxiv. 15: whosoever curseth his God, etc.

(3) Dan. vi., 6: whosoever shall ask a petition, etc.

These three texts show that in order to understand the meaning, the "whosoever" must be defined; and, in the above cases, we have (1) the willing one, (2) the cursing one, and (3) the praying one.

In the N.T. the English word "whosoever" is found 52 times. It is the translation of four different Greek words; but as it is used 35 times of one of these, I shall confine myself chiefly to the

consideration of this one. This Greek word is found no less than 450 times in the singular number, and is translated into over 20 different English words. The 5 chief ones of these 20 words are:—(1) “every man,” 11 times; (2) “everyone,” 34 times; (3) “every,” 113 times; (4) “all,” 195 times; (5) “whosoever,” 35 times.

(1) “*Every man.*” Luke vi., 30; John vi., 45; Rom. ii., 10; Heb. ii., 9; iii., 3. Take these instances. We notice that the “every man” refers to *each one of that particular class*, viz., everyone who “asketh,” or “heareth,” or worketh,” or “hopeth.” Heb. ii., 9 deserves special notice. In none of the above instances is the word “man” found in the Greek. Then why is it not put in italics? For the reason that the Greek word is in the *masculine* gender.

Examine the context of Heb. ii., 9, and a description of the “every man” for whom Christ tasted death will be found. In verse 10 we have the “many sons,” of whom Christ is “the Captain of *their* salvation.” In verse 11 these are designated “sanctified” and the “brethren”; and in verse 13 the title “the children which God hath given me” is given to them. Hence the correct word to supply after “every” is “*son,*” and the text would then read: “He by the grace of God should taste death for *every son.*”

(2) “*Everyone.*” Matt. vii., 8, 21, 26; John iii., 8, 20; vi., 40; xviii., 37; Heb. v., 13. In these examples the classes are very distinctly stated.

(3) “*Every.*” Matt. vii., 17, 19; Heb. xii., 6. In the first passage we here have the two classes of “good and evil” well defined. In the second it is “*every son.*”

(4) “*All.*” Matt. ii., 3; Luke ii., 1; Mark ., 5; ii., 13; John vi., 37, 39. I will take Luke ii. 1, and John vi., 37, 39 to illustrate our subject from two distinct aspects. The former says “all the world,” or really “every part of the world.” This simply refers to the Roman world. In the latter case it is “*every one*” (remember the singular number) “that the Father giveth me,” and here we see the strictest limitation.

(5) “*Whosoever.*” 1 John iii., 4, 6, 9, 10, 15. In this single passage we have five different classes under the word “whosoever.”

From the consideration of these five words we can now draw our deductions. The word “whosoever” when taken by itself has no meaning whatever. It must be attached to some other word; and, when so attached, its meaning is then defined and limited. Hence, wherever this important word occurs in Scripture, the reference is to every *one* of a particular class, and not to every one of every class.

I. CONTRASTED WHOSOEVER.

I purpose to place the “whosoever” into three divisions: (1) contrasted whosoever; (2) negative whosoever; and (3) positive whosoever. The contrasted “whosoever” is found where a passage contains two “whosoever’s” in vivid contrast with each other.

DOING AND TEACHING.

(1) Matt. v., 19 : (a) "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven"; but (b) "whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven." This passage has special reference to those who are *instructors*. The Pharisees made certain distinctions between different commandments; Christ however taught that, in His kingdom, those who made such distinctions were of no value whatsoever, neither could they rightly be called teachers at all. But the "whosoever" who taught the truth of God—just as God Himself gave it—shall be entitled "great," and shall be recognized as a teacher sent of God.

HEARING AND DOING.

(2) Matt. vii., 24, 26 : (a) "Whosoever heareth these sayings of mine, and doeth them"; (b) "whosoever (every one) that heareth these sayings of mine, and doeth them not." Here the two classes are very distinctly given by our Lord. In (a) we have those who do "the will of my Father which is in heaven," and in (b) those who only "say, Lord, Lord."

In the former we have the whole elect of God described. The "will of God" is a blessed subject to consider: it is beautifully described in John vi., 37-40. The Greek word for "whosoever" is used three times in these verses:—

- (1) "All (singular number) that the Father giveth me."
- (2) "Of *all* which He hath given me I shall lose nothing."
- (3) "*Every one* which seeth the Son, and believeth on Him may have everlasting life."

Here we have the work of the Trinity. Here are (1) the Father's patrimony, (2) the Son's preservation, and (3) the Spirit's power. The "seeing" and "believing" are the "hearing" and "doing" in Matt. vii., 24.

In the latter there is a description of the reprobate with special reference to the pious hypocrite. Their "works" are but works of "iniquity." To them, the Judge will declare "I never knew you; depart from me." Dear reader, to which class do you or I belong?

CONFESSION.

(3) Matt. x., 32, 33 : (a) "whosoever shall confess me"; (b) "whosoever shall deny me." When divine life is communicated to the soul by God the Spirit, it is followed by corresponding actions on the part of the recipient. One is mentioned here, viz., confession. Like almost every practice enjoined in God's truth, this is much misrepresented. But let us search the Scriptures to see what we are told therein. From the Greek word used we obtain our word "Homily." The proper meaning is that of "speaking together," "similarity of language," and "unity in faith." The same word is also translated "profession."

CHRIST'S CONFESSION.

Paul tells us that Christ "before Pontus Pilate witnessed a good *confession*," (1 Tim. vi., 13); and, on referring to John xviii., 33-37, we find that our Lord said: "to this end was I born, and

for this cause came I into the world, that I should *bear witness* of the truth. Every one (another "whosoever") that is of the truth heareth my voice." Another of Christ's confessions is in Matt. xi., 25: "I *thank* Thee (same Greek word as "confess"), O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes." A third is found in Luke xii., 8, a parallel passage to our portion: "Him will I confess before the angels of God." A fourth is most awful because most true. It is found in Matt. vii., 23. To the mere professor He will say: "I will profess unto them I never knew you." Now examine all these, and notice how the "unity of faith" in the Son corresponds with the purposes of the Father.

THE CHRISTIAN'S CONFESSION OF CHRIST.

Now it will by no means satisfy the claims of Matt. x., 32 to say that this is a public confession of adherence to the truth of God upon one solitary occasion in our lives. In the Church of England the time of Confirmation is very solemn. "Whosoever" takes part in that rite makes a public profession of Christ. They "promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they, *by their own confession*, have assented thereto." I am well aware that this ceremony is fearfully abused. Still the fact remains: it is essentially a public confession of Christ. Can it be said to be a complete fulfilment of the words of our Lord? (This will equally apply to those who make a profession in connection with other organizations). I must reply that it does not. The "confession of Christ" which entitles one to a "confession *by* Christ" in His great intercessory work, is far exceeding all this. Nothing less than a *life* profession will answer to this profound utterance of the Saviour.

Look at *Peter's* confession: "Thou art Christ, the Son of the living God," (Matt. xvi., 16). Look at *Paul's*: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both for the just and unjust," (Acts xxiv., 14, 15). Paul, in writing to the Hebrews, gives us three inspiring counsels respecting this: (1) "Holy brethren, consider the Apostle and High Priest of our *profession*, Christ Jesus," (iii., i); (2) "Let us hold fast the *profession* of our faith without wavering," (x., 23); and (3) "By Him let us offer the sacrifices of praise to God continually, *giving thanks* to (m. confessing) His name," (xiii., 15).

DENIAL OF CHRIST.

But I must add a few words upon the "whosoever" of *denial*. This cannot refer simply to a single act in one's life. We all remember Peter, to whom the Lord said: "Verily I say unto thee, that this night, before the cock crow thou shalt deny Me

thrice." (Matt. xxvi., 34). And then in the 70th verse we find that "he denied before all, saying, I know not what thou sayest." Did Jesus "deny him before His Father" for this? Never! On the contrary, Jesus said "I have prayed for thee, that thy faith fail not," (Luke xxii., 32). It is not such as these that our Lord specially describes. Lapses we all have, and the dread of such a denial may often act as a preventive.

But the "whosoever" mentioned here refers to the *life action* of the wicked, and is explained by Peter. "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you," (Acts iii., 14). Paul also expounds it: "He hath denied the faith and is worse than an infidel," (2 Tim. ii., 12). "Having a form of Godliness, but denying the power thereof," (iii., 4). "They profess that they know God; but in works they deny [him]," (Titus i., 16). Dear reader, to which "whosoever" do you belong? To the "whosoever shall confess," or to the "whosoever shall deny"?

BELIEVING IN CHRIST.

(4) John iii., 16, 20: (a) "whosoever believeth in Him"; (b) "every one (same as 'whosoever') that doeth evil hateth the light." We have here the two great classes into which the world is always divided, and by which the individual is distinguished.

Let the reader specially note the phrase "*in Him*." It forms the key to the whole passage. What, then, is the import of this preposition "in"? I unhesitatingly affirm that it denotes the *union* betwixt Christ and His Church. True belief results solely from vital union. Faith, then, appears as *evidence of this union*. It is "the substance of things hoped for, the evidence of things not seen," (Heb. xi., 1.). It is substantial evidence.

HATRED OF THE LIGHT.

The second "whosoever" (in John iii., 20) has reference to hatred. Now if belief be an evidence of divine grace, then unbelief is also an evidence of total depravity. Unbelief is far too often looked upon as a mere negation. But Scripture represents it as the *state of the natural heart of man*, manifesting itself in rebellious acts towards the Sovereignty of the Lord. Its very essence is activity in both word and works of ill-will against God, His Christ, His Truth, and His People.

Take a few quotations from John's Gospel. Beside the text, there are the following from chap. xv. "If the world hate you, ye know it *hated* me before you," (xv., 18). "Because ye are not of the world, but I have chosen you out of the world, therefore the world *hateth* you," (xv., 19). "They have both seen and *hated* both me and My Father," (xv., 24). "They *hated* Me without a cause," (xv., 25).

Again I ask, to which "whosoever" are we joined? To the "whosoever" which "believeth in Him," or to the "whosoever" which "hateth the light"?

I counsel the reader to examine minutely the following contrasted whosoever's: Matt. xii., 32; xiii., 12; xvi. 25; Luke xiv.,

11; John iv., 13, 14; 1 John iii., 6, 9, 10; 2 John 9. It will show further how important and how discriminating the word "whosoever" is. It will also prove how erroneous are the conceptions so superficially advanced under its teachings.

II.—NEGATIVE WHOSOEVER.

By negative I understand those portions of God's word which assert the truth of God, either in a *negative* form by the use of the word "not," or in a statement concerning *sin* and its consequences.

DENIAL.

(a) "Whosoever denieth the Son, the same hath not the Father" (1 John ii., 23); (b) "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx., 15). What fearful whosoevers! Where is the man to be found who dare assert that these mean everybody? Thanks be to God, if our eyes have been opened to distinguish "things that differ," we have not been so taught of the Lord. There is no exception to those who "deny"; but not one of those who by grace "acknowledge the Son" is included.

But what is it "*to deny*"? It is to despise His claims, and, in consequence, to disown Him. Concerning millions, it may sorrowfully be said that they decline to have anything to do with God's Son according to revelation. "All men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him" (John v., 23). Every conception of God is treasured up in His Son. Those who "*behold* the Lamb of God" have "seen the Father." It is the vital question of "eternal life." Some deny our Lord's Divinity, but thousands deny the permanence and efficacy of His Redemption, accounting it of no avail except by some action of their own.

EXCLUSION FROM HEAVEN.

The "whosoever" mentioned in Rev. xx., 15, is the "whosoever" excluded from heaven's glory. This makes one tremble at the very mention of it. It is God's way of dealing with those who die in their sins. He refuses to have these "whosoevers" in His book: He purposely excluded them from eternity. They are designed as objects of His justice, to suffer the punishment of hell. This is not because they were excluded, but because of the abominable evils which they had committed.

COMMITTAL OF SIN.

(a) "Whosoever committeth sin is the servant of sin" (John viii., 34); (b) "Whosoever shall keep the whole law, and yet offend in one (point), he is guilty of all" (James ii., 10). The whole human race must plead guilty to these two scriptures. We are "servants of sin," for we are "sold under sin"; but, "God be thanked," some can now read this in the past tense. We *were* "servants of sin," but by God's grace, we *are* "made free from sin," and have become "the servants of righteousness." The Lord Jesus has satisfied the Law's just demands, and He has become "the end of the law for righteousness" (Rom. x., 4).

BEARING THE CROSS.

(a) "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke xiv., 27-33); (b) "Whosoever shall eat this bread and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. xi., 27). How significant are these two "whosoever's." Whoever comes within their bounds, they are in a most horrible condition. The former excludes because of absence of doing, the latter, because of the presence of unworthiness.

It was the duty of a criminal to carry the gibbet upon which he was to be hung. Christ carried His cross till He was exhausted. This was part of the punishment, and intimated the burden and disgrace of the bearer. To carry the cross, therefore, signifies *the sufferings and the sorrows* which every child of God must endure in the cause of Christ. These he must consider as part of his Christian life. Remember the words spoken to Ananias concerning Paul: "I will shew him how great things he must suffer for my name's sake" (Acts ix., 16).

THE LORD'S SUPPER.

The second text (1 Cor. xi., 27) has reference to the Lord's Supper. How remarkable is this "whosoever"! How often has this word "unworthily" caused many to examine themselves very narrowly as to their approach to "the Lord's Table." The one important point to be noted is that the word refers to the *manner of partaking*, and not the condition of the receiver. It is, therefore, a question of the principle underlying the Lord's Supper. That participant must be "regenerated" cannot be questioned, but this is not the point here. The question is:—What are the principles underlying the proper reception? The Lord's Supper is simply one of *commemoration* during the Lord's *absence* "till He come." If there be taught a "presence," either as "transubstantiation," or "consubstantiation," or "real," then the participants are "guilty of the body and blood of the Lord," and they are liable to punishment. They treat "the body and blood of our Lord" in an unholy manner: they act "improperly."

It is important that we should not confound "*unworthily*" with "*unworthy*." No one is "worthy" of themselves to receive the Lord's Supper. A profound sense of our sinfulness, a felt need of a Saviour, are just the qualifications of a worthy reception. A just conception of Christ's worthiness is the proper spirit in which we ought to approach Him, according to His dying request. With such convictions no one need fear that he will bring "damnation to himself," for this is the correct way of "discerning the Lord's body," *i.e.*, of discerning the whole election of grace.

FRIENDSHIP OF THE WORLD.

"Whosoever will be a friend of the world, is the enemy of God" (Jas. iv., 4). Surely this "whosoever" is a most sweeping condemnation of the professing church of the present day! "Know ye not that the friendship of the world is enmity with God?" The

"world" here must be limited to that portion of mankind in contradistinction to the people of God. The "friendship" expresses "love"; and this means the adoption of the world's principles in carrying on the supposed Divine work.

Look around at the "churches"; and is it not a lamentable fact that almost every worldly amusement is catered for by these "churches." Writing now, in December, 1907, the football craze is at its height. I know no Church or Chapel in Sheffield, except my own, where there is not a football team connected with it. We have Bible, Sunday School, Free Church Leagues *ad nauseam*. In summer, cricket forms the same object. Fishing clubs, cycling clubs, brotherhoods, etc., are the means of attraction. Games of dominoes, draughts, cards, with whist drives and billiards, are all provided. Concerts with niggers, now called pierrot troupes, and comic and variety entertainments abound everywhere.

"Whosoever" belongs to these can only have one description written across them, *viz.*: *enmity with God*. The "churches" are music mad. It is a *sine qua non* that they must have their choirs, anthems, solos, brass bands, organ recitals, etc. They "love to have it so." Supposing all these meretricious aids were abandoned, how many of the devotees would attend? This question is an excellent test. Divine worship is not to be what man likes, but what the Almighty has commanded.

In this verse (Jas. iv., 4), we have God's "whosoever will." This phrase implies will, wish, purpose, intention and design. It supposes that the *heart* is set upon the object. It is intentional. Such is enmity with God: such are the enemies of God. Do I love *this* "whosoever will"?

OF MINISTERS.

(a) "Whosoever shall not receive you, nor hear you . . . shake off the dust . . . for a testimony against them" (Mark vi., 2); (b) "Whosoever killeth you will think that he doeth God service" (John xvi., 2). To be a *sent* servant of God is a most solemn position, and the "message" to be delivered is most weighty. "Preach the Word" is the commission.

There is a "whosoever" who will neither receive nor hear; there is also a "whosoever" who will be so infatuated with a false zeal of a "work for God" (a most unscriptural phrase), that he will think it praiseworthy to kill the ordained servant of the Lord. What an awful position it is to belong to such a "whosoever!" God give us grace to "shake off the dust," and to refuse to have companionship with such! God grant us to "remember" what Christ has spoken concerning "the things they will do unto you, because they have not known the Father nor me" (John xvi., 3).

III.—POSITIVE WHOSOEVER.

By "positive" I mean those portions of God's revelation which state the Truth *affirmatively*, and contain the word "whosoever."

(1) LIFE. "Whosoever is born of God sinneth not" (1 John v., 18). The truth of the *New Birth* cannot be too often enforced. The justly celebrated John Berridge was so strongly impressed with

this truth, that he ordered part of the epitaph on his tomb to be as follows :—

“ Here lies the remains of John Berridge, late Vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and His work, and after running after His errands for many years, was caught up to wait on Him above. Reader! Art thou *born again* ? (*No salvation without a new birth*) ”.

What a wonderful and mysterious “ whosoever ” must he be, who belongs to this class ! Here we have the real characteristic—the most essential feature—of a christian. One who belongs to Christ *begins with birth*. I desire ardently to urge this upon the reader. Look at the following scriptures concerning this life—this new creation.

John iii., 3 : “ Except a man be born again (m. from above) he cannot see the Kingdom of God.”

John iii., 5 : “ Born of water and [of] the Spirit.”

John iii., 6 : “ That which is born of the Spirit is Spirit.”

John iii., 7 : “ Marvel not that I said unto thee, ye must be born again.”

John iii., 8 : “ The Spirit [wind] breatheth where he willeth, and thou canst hear his voice, but canst not tell whence he cometh, or whither he goeth : so is every one (another “ whosoever ”) that is born of the Spirit.”

1 Cor. iv., 15 : “ In Christ Jesus I have begotten you through the Gospel.”

Gal. iv., 29 : “ As then he that was born after the flesh, persecuted him [that was born] after the Spirit, even so [it is] now.”

1 Peter i., 23 : “ Being born again, not of corruptible seed, but of incorruptible, by the Word of God.”

1 John ii., 29 : “ Every one (“ whosoever ”) that doeth righteousness is born of him.”

1 John iii., 9 : “ Whosoever is born of God, doth not commit sin ; for His seed remaineth in him ; and he cannot sin, because he is born of God.”

1 John iv., 7 ; “ Everyone that loveth is born of God and knoweth God.”

1 John v., 1 : “ Whosoever believeth that Jesus is the Christ, is born of God ; and every one (“ whosoever ”) that loveth him that begat, loveth him also that is begotten.”

1 John v., 4 : “ Whatsoever is born of God overcometh the world.”

1 John v., 18 : “ We know that whosoever is born of God sinneth not : but, he that is begotten of God keepeth himself.”

To whom can the “ whosoever ” in these passages apply except to the elect of God ? What gracious privileges belong to those who are *born* “ of God,” “ of the Spirit,” “ by the Word,” “ through the Gospel ” ! Let us count them up.

(1) Seeth the Kingdom of God.

(2) Entereth the Kingdom of God.

(3) Doeth righteousness.

- (4) Loveth God.
- (5) Knoweth God.
- (6) Overcometh the world.
- (7) Keepeth himself.

Blessed "whosoever"! To be numbered among such is to have "pleasures for evermore."

(2) FAITH.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," (Acts xii., 43). There can be no doubt but that the word "whosoever" is *the key word* of the present dispensation. Its constant use in the Epistles proves this. The reason is very evident. Until the introduction of the Gospel times, the Jews alone were under the special covenant of God. *Now*, Gentiles as well as Jews are included. What better word, then, than "whosoever" could have been used? It expresses in unmistakable language the "no difference" of Rom. iii., 22.

With regard to "faith," I am convinced that its place and object are much misrepresented and misunderstood at the present day. It is essential that we should know clearly where the Lord puts (1) "the Word," (2) "the new birth," and (3) "faith." The "Word" is the great instrument: it is the one means used of God to bring about the new birth. "Faith"—what is termed saving faith—is the fruit of this birth (see Gal. v., 22). It is, therefore, misleading to speak of "faith" either as a "means" or an "instrument." We must always consider it as a divine evidence of personal salvation. It is not that which "takes" or "receives," but that which *evidences* the work of grace within the soul. It always has reference and relation to what God has declared.

It is most erroneous to make faith a "condition" of our salvation. To believe is actually to possess. "He that believeth HATH everlasting life," (John iii., 36). Out of numerous Scriptures I will simply quote the following:—

- ✓ John xi., 26: "Whosoever liveth and believeth in me shall never die. Believest thou this"?
- ✓ John xii., 46: "Whosoever believeth on me shall not abide in darkness."
- ✓ Rom. ix., 33: "Whosoever believeth on him shall not be ashamed" (m confounded).
- ✓ 1 John v., 1: "Whosoever believeth that Jesus is the Christ, is born of God."

JUSTIFYING FAITH.

There are three great truths underlying justifying faith. (a) Rom. v., 1: "Justified by faith." "By" here means "*out of*." It relates to "the proper use of" faith. It is the *practice* of the new nature as the outcome of the principle of life. Thus a man's conduct shows whether he ranges himself under the Gospel or under the law.

(b) Rom. iii., 22: "By faith of Jesus Christ." "By" here equals "*through*." Quite a different idea is given by the Holy Spirit to what is in the previous example. This intimates the *assurance* of acceptance.

(c) Acts iii., 16: "His name, through faith in His name." "Through" means "*resting upon*" (Greek). This word occurs only here and in Phil. iii., 9 in connection with faith. From it, we have the soul's *dependence* on Christ. This is well expressed in Mote's hymn:

"On Christ the solid Rock I stand;
All other ground is sinking sand."

(3) PRAYER.

"Whosoever shall call upon the name of the Lord shall be saved," (Acts ii., 21; Rom. x., 13). "Behold he prayeth" was the Lord's word to Ananias concerning Paul. This was God's own testimony that the Apostle should be preserved to the end of his life: the phrase "shall be saved" expresses this certainty. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him," (1 John v., 14, 15). Need I add, that the *praying* "whosoever" is a specially privileged individual.

(4) CONFESSION.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," (1 John iv., 15). The very presence of God is necessary to have a proper Biblical confession. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," and this statement is preceded by the declaration that "hereby know ye the Spirit of God," (1 John iv., 2).

This cannot refer to a mere acknowledgement of a creed. Neither can it be a question of adherence to a corporate unity. The very word "whosoever" forbids it all. The confession must spring from the heart, and is intensely personal. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x., 10).

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JESUS CHRIST'S COME.

"COME UNTO ME, all ye that labour and are heavy laden, and I will give you rest." MATT. xi., 28.

The scripture at the heading of this paper is one which has given hope to many when their souls have become distressed with the conviction of sin in its awful, condemning character. I have now in my mind the case of a dear child of God, when in the darkness of her soul and distress of her mind, she arose in the night to look at her Bible for the above text, and to see whether the word "*all*" was really there. This was not a case where there was ignorance of the Scriptures themselves. Matt. xi., 28, had been stored in the memory years before. But conviction in "the hidden man of the heart" would never rest contented till the whole revelation itself was read and re-read to satisfy the longing soul. There was reasoning after this manner (surely Isaiah i., 18, was being fulfilled: "Come now, let us reason together, saith the Lord"):—

"I am a poor, weary and heavy laden sinner. I feel the misery of my wretched and undone condition. I confess that I have sinned greatly against the Lord. I do not deserve the slightest blessing from Him. I have incurred His wrath and judgment. But if the Lord Jesus Christ has said, "Come unto me, *all* ye that labour and are heavy laden," surely I am one of these characters. If He has included *all* who are of this description, then there is hope for me, the vilest of them all. I will arise, and see whether this is so."

Her joy was unbounded when she found the word "*all*" in the text. Truly, "Thy words were found, and I did eat them." From that time to the present (a period of many years) she has enjoyed the peace of God, and has truly been blessed with the "*rest*" mentioned in the latter part of the scripture.

MEANING OF THE WORD "COME."

"*Come.*" The Greek for this word "come" occurs only eighteen times in the N.T., viz. (singular number), Matt. xix., 21; Mark x., 21; Luke xviii., 22; John xi., 43; and (plural number) Matt. xi., 25; xxi., 38; xxv., 34; xxviii., 6; Mark i., 17; vi., 31; xii., 7; Luke xx., 14; John iv., 29; xxi., 12; Rev. xix., 17. According to our English usage, "come" is always a verb; but in the instance now under consideration it is an adverb. This Greek word means *Hither! Here! Come! This way!* Thus it has the force of an exclamation.

There are three main thoughts underlying the meaning of the word "come." These are (1) attention, (2) attraction, and (3) authority. Let us take three instances of the use of the word.

(1) John xi., 43: "He cried with a loud voice, Lazarus, *COME FORTH.*" In these words we see military precision: the Captain

gives His command, and the soldier obeys. When we remember that Lazarus had been dead four days, we may well contemplate the divine *power* with which the "come forth" is endued. As Dr. Hawker said, "God's commands are God's enablings."

(2) Acts vii., 34: "COME, and I will send thee into Egypt." In these words, Stephen describes how God called Moses, and sent him into Egypt to his oppressed brethren. Let the reader study Exodus iii. and iv., and then think of the *power* expressed in the word "come." There is to be no "nay" to it. Moses used a multitude of objections; but one and all were most graciously answered and settled by a covenant God. "Certainly I will be with thee" covers all.

(3) Rev. xxi., 9: "COME hither, I will show thee the bride, the Lamb's wife." This is our third illustration of the meaning of the word "come." What a beatific vision was given to John when he received this call from "Him that sat upon the throne!" What glories await those who shall receive similar calls from the Lord Himself!

MEANING OF "LABOUR."

In Cranmer's Version of the Bible the word "labour" is translated "travail." The root meaning is "*to weary one's self out with excessive labour.*" The Greek word is translated (in the N.T.) "to labour" 33 times; "to trouble" 5; "to toil" 3; "to be wearied" 1 (John iv., 6); and "weariness" 1 (2 Cor. xi., 27). To illustrate the meaning, look at Matt. vi., 28: "They *toil* not;" and Luke v., 5: "We have *toiled* all the night." The idea conveyed to the mind is that of exertion until exhaustion breaks in.

MEANING OF "HEAVY LADEN."

"Heavy Laden" expresses the weight of the burden borne. As a verb, this word is used only once more in the N.T.—see Luke xi., 46: "Ye *lade* men with burdens grievous to be borne." Its force may be expressed as "a feeling of exhaustion from which there is no exemption."

MEANING OF "REST."

The word used by the Saviour is a very beautiful one. It has special reference to the rest enjoyed on the Sabbath day, the day which "God blessed and sanctified" (Gen. ii., 2). The Greek word is used twelve times in the N.T., and has the idea of "ease, refreshment, rest." "*I will refresh thee*" is Cranmer's translation. These explanations of the root meanings of the terms "come," "labour," "heavy laden," and "rest," will, I trust, be borne in mind during the further examination into the spiritual truths now to be stated.

I.—THE "COME" OF REGENERATION.

Sin is a very heavy burden. It is especially so when the Holy Ghost begins to convict. Each soul seems to enjoy the pleasures of sin for a season. The Prodigal Son "wasted his substance

with riotous living" (Luke xv., 13). But a time arrived in God's purpose when "he came to himself." He then realised his lost and undone condition. This is the Divine picture of a child of God. In unregeneracy, he may not have fallen to the degraded moral condition of the Prodigal; but, whatever his earthly position may be, he finds himself depicted in a spiritual sense in the prodigal.

It is the great work of the Spirit to convict of sin: for the Lord Jesus said, "When he is come, he will reprove the world of sin, of righteousness and of judgment" (John xvi., 8). Sin is then for the first time seen and felt according to its proper standard in the light of God's countenance. Generally speaking, some special act fastens itself upon the mind. The conviction is then formed of its horrible nature in the sight of God, for God's law has begun to work.

It cannot be stated too clearly and definitely that in this commencement of a Divine Law work, the subject of it has very rarely any conception of true doctrine. Even when there has been a formal creed, no matter how sound, the actual application is found to be so much different to the creed, that the meaning is not understood. Now God has been pleased to give us one special portion of His revelation dealing with this law-work. See Rom. vii., 7-12.

"What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust (m. concupiscence), except the law had said, "Thou shalt not covet." But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which [was ordained] to life, I found [to be] unto death. For sin, taking occasion by the commandment, deceived me, and by it slew [me]. Wherefore the law is holy, and the commandment holy, and just, and good."

This portion of Holy Scripture is God's revelation concerning the action of His Law, when He is bringing a "poor, vile sinner into His house of wine." Let the reader analyse this portion.

- (a) *The Law* (1) not sin.
 (2) convinces of sin.
 (3) apart from Law sin is dead.
 (4) causes death.
- (b) *The Sinner* (1) without a law work, no knowledge.
 (2) " " " alive.
 (3) with " " lust acknowledged.
 (4) " " " death.

In this way a sinner is convinced of his guilt in God's presence, and he finds himself "weary and heavy laden." The guilt of sin, the dominion of sin, the presence of sin make him find out in bitter experience that "the flesh profiteth nothing" (John vi., 63).

This work is often long after the Reformation having so little, hard, law work.

In his distress he is made to cry out "O wretched man that I am! who shall deliver from this body of death (m.)?"

THE "COME" OF CHRIST.

It is when the conscience is thus awakened that the preciousness of Christ's "come" is in a measure understood. But let it be known that it is often a matter of a considerable length of time before pardon is sealed home and the joy of forgiveness is realised. The "*physicians of no value*" are painfully in evidence at this distressing soul-trouble. In its ignorance and yet desire to obtain relief, the poor soul often rushes to those quacks. They are like the woman who "spent all that she had, and was nothing bettered, but rather grew worse" (Mark v., 26), and who "neither could be healed of any" (Luke viii., 43).

When in trouble like this, many are much distressed with the thought whether they came in *the right way*. But this question was settled by the Lord Himself. He said "No man can come unto me, except the Father which sent me *draw* him. . . . no man can come unto me, except it were *given* unto him of my Father" (John vi., 44, 65). Thus "the right way" depends upon the Father's drawing and giving. Therefore, when the Lord Jesus says "come," depend upon it, at the same moment the Father will both "*draw*" and "*give*."

Our concern will be so to approach the Saviour in order to obtain from Him the necessary relief for our present distress. Now how is this to be done? The answer is simple. The precious Word is to be applied to the comfort of the child of God.
 X The Holy Spirit must give life before conviction takes place. Indeed, it is the new nature itself which produces the weariness; the weariness is nothing less than the result of the conflict between the old and the new natures. Darkness reigned supreme before; but light now enters the soul through the regeneration of the Holy Spirit. It is thence that the mighty work of repentance proceeds.

"REST."

He who begins a good work will certainly complete it (Phil. i., 6). When Jesus says "come," and the Father by the Spirit "draws" and gives, then "rest" will as assuredly be given by the Saviour. The work is thus all "of God," whilst the blessing is ours.

I shall endeavour to point out that the "rest" in the case now under consideration is "*repentance and forgiveness*." What, indeed, is Gospel repentance? Let the unerring Word answer for itself—"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death" (2 Cor. vii., 11). How often do we find it stated that repentance is sorrow for sin? But Scripture informs us that "Godly sorrow worketh repentance."

Now the correct meaning of repentance is a *change of mind*. Take the Prodigal Son for illustration. When "he came to himself"—Godly sorrow—what change of mind was wrought within

X There, but there has often been light before

him! He said, "how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go unto my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

Just so when the sinner is convicted of his sin. He sorrows for it with Godly sorrow, and then his mind (new nature) is turned toward God. Some sweet and precious portion is made to give him encouragement to approach him in confession and supplication, and then there is applied home "the forgiveness of sins." Some such portions as the following are used:—

(1) "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18).

(2) "I (even) I (am) he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins" (Isa. xliii. 25).

Now let the reader particularly notice that the soul is directed *to the Saviour*. Many mistakes are made concerning what constitutes true faith. The Revelation of God is very clear and simple upon this vital point. It must be "looking unto Jesus, the author and finisher of our faith" (Heb. xii. 1). Take a few passages bearing on forgiveness:—

(1) Luke xxiv. 47: Repentance and remission of sins should be preached *in His name*.

(2) Acts, x., 43: *To Him*, give all the prophets witness, that *through His name* whosoever believeth *in Him* shall receive remission of sins.

(3) Acts xiii., 38: Be it known unto you, men and brethren, that *through this man* is preached unto you the forgiveness of sins.

(4) Ephes. i. 7: *In whom* we have redemption through his blood, the forgiveness of sins.

These Scriptures tell us that for our assurance we must be occupied with the Lord Jesus Christ. It is a looking off from self altogether, and a resting in the Lord. So shall we have "rest."

II.—THE "COME" OF CONSOLATION.

I will now consider the life of a child of God after regeneration. It is then that the true meaning of conversion is seen.

The case of *Peter* beautifully illustrates this:—"And the Lord said: Simon, Simon, behold Satan hath desired (to have) you, that he may sift (you) as wheat; but I have prayed for thee, that thy faith fail not: and when thou art *converted*, strengthen thy brethren" (Luke xxii. 31, 32). Peter had been "born again" long previous to the above event. But when sin overtook him, he needed conversion.

Now regeneration is the *act* of the Holy Spirit; conversion is the *state* of the child of God resulting from God's mighty grace. As our standing is always the same, never altering, we only require to be regenerated once. As our state is always changing, we in consequence are continually being converted. This is just

what is meant when in Psa. xxiii., 3, we read "He *restoreth* my soul;" for in the Prayer Book version this passage is rendered "He shall *convert* my soul." God's regenerated children fall into sin day by day. There is, therefore, a necessity for daily repentance, daily restoration. Sorrows, losses, crosses crowd into the life of all, and God's family are particularly told that "we must through much tribulation enter the Kingdom of God." (Acts xiv., 22).

THE TWO NATURES.

We come now to explain what is aptly called the *conflict* of the two natures in every Christian. Rom. vii. gives us God's mind upon the subject. I have already explained the law's power in the commencement of the new life. The experience of after life is often very perplexing to the Christian. When the joy of forgiveness is first felt, there is the expectation of a continual blessedness. This hope is soon dispelled when the "fight of faith" occurs in real earnest. The old nature asserts itself in a manner most distressing and discouraging. The new nature ever desires to have communion with God.

It is most difficult to describe the effect. The professor is entirely ignorant of it, and consequently denies it altogether. The "labour and heavy laden" experience of the believing one springs from this fact. Trouble and unrest are solely to be explained by it. The knowledge of God's word concerning it can alone explain the phenomenon. The finding of this truth gives the surest proof of a work of grace.

Look at Rom. vii., and note the two natures in exercise. (O.N. stands for Old Nature; N.N. for New Nature).

- That which I do (O.N.), I allow not (N.N.).
- What I would (N.N.), that do I not (O.N.).
- What I hate (N.N.), that I do (O.N.).
- If then I do that which I would not (O.N.).
- I consent unto the law that it is good (N.N.).
- It is no more I that do it (N.N.).
- But sin that dwelleth in me (O.N.).
- I know that in me, that is, in my flesh, dwelleth no good thing (O.N.).
- When I would do good (N.N.).
- Evil is present within me (O.N.).
- I delight in the law of God after the inward man (N.N.).
- I see another law in my members (O.N.).
- O wretched man that I am (O.N.).
- I thank God (N.N.).

Here there is a description of a warfare, never ceasing until the end of earthly life. "The law in my members," the old nature, carries on a constant war against "the law of my mind" (new nature). War! War!! War!!! Then, child of God, expect it, prepare for it, and thank God for His deliverance "through Jesus Christ our Lord."

THE "COME."

When such conflict as described above takes place, how very refreshing it is to hear the voice of the Saviour bidding the poor soul to take encouragement. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him" (Isa. lix. 19). To the "weary and heavy laden" how precious is such a counsel as "Humble yourself therefore under the mighty hand of God, that He may exalt you in due time: *casting all your care upon him, for he careth for you*" (1 Peter v., 6, 7). What a motive for the anxious one to appeal to the Lord for help! "*He careth*" implies forethought. He will "supply all your need according to his riches in glory by Christ Jesus" (Phil. iv., 19), and make "all things work *together for good* to them that love God, to them who are called according to (his) purpose" (Rom. viii., 28).

Tribulation of itself is a great evil. It takes away our health, our comforts, and our dear ones. It is only when God is in it that the destructiveness is turned into discipline. Now all this accomplishes two things. It gives an experimental knowledge.

(1) Of self—of one's vileness and ignorance—which brings repentance;

(2) Of the omniscience of God in His power to sympathize and support His own in the midst of their trials.

"REST."

In God's grace the end of all will be "refreshment" from the presence of the Lord. How significant is the promise of Jehovah in Jer. xxxi., 25: "I have satiated the weary soul, and I have replenished every sorrowful soul."

Art thou weary of self? Of self-righteousness? Of self-independence? Then God will satiate thee with the application of His purposes in grace. He will reveal to thee "Jehovah Tsidkenu—the Lord our Righteousness" (Jer. xxiii., 6), who is worthy of all acceptance as the friend of the chief of sinners, in whom the fullest dependence may be placed, and concerning whom thou mayest say "Bless the Lord, O my soul, and forget not all his benefits: who *forgiveth* all thine iniquities: who *healeth* all thy diseases: who *redeemeth* thy life from destruction: who *crowneth* thee with loving kindness: who *satisfieth* thy mouth with good [things]" (Ps. ciii., 1—5).

Art thou weary of sin? Of satan? Of the world? Then find thy "rest" in Him, who came "to save His people from their sins." Find "rest" in the Word, which can quench the fiery darts of the wicked one; and in the Truth, which tells thee that Jesus has "chosen thee out of the world" (John xvi., 19).

III.—THE "COME" OF SERVICE.

A careful examination of the context of Matt. xi., 28, will soon show us that this oft-quoted portion has special reference to *service in God's cause*, and to the weariness often resulting from ministerial responsibility.

I have given me then before the Father of my hands, and given me. J. C.

In verse 25, we have a mark of time: for it was "*at that time*" Jesus said "I thank Thee O Father." We must always note these expressions. What was there particularly to characterise this period? The answer is to be found from the context. The first part of the chapter deals with the ministry of John the Baptist (Matt. xi., 1-15). What "labours" and how many trials, temptations, and fears, crowd into the short life of this eminent servant of the Lord? How very appropriate the "come of Christ" is to this child of God! Just meditate for a moment. Notice how it seemed as if *failure* could be written upon all John's ministry. Even doubts concerning the Messiah Himself penetrate his mind. We, of course, cannot for a moment think that John did not fulfil the Divine Purpose. It was God's will that he should "decrease." But from the world's standpoint John's services would be pronounced unsuccessful.

Verses 16-19 consist of the upbraiding of the people for their conduct towards both John and Jesus. They said that John had a devil, and Jesus was a drunkard. Afterwards (verses 20-24) the three cities of Chorazin, Bethsaida, and Capernaum are denounced for their attitude towards "the mighty works done" in them.

Humanly speaking, both the mission of John and Jesus had ended in apparent failure. This was *the time* when our Lord spoke of His Father's designs. Then He could thank God for hiding "these things from the wise and prudent," and revealing "them unto babes." In simple language, just at the moment when the message delivered was rejected and was barely received by any, then came the true "rest" in the Father's predestination. The labouring and heavy laden disciples would be well aware of all these facts. What, then, was the remedy? It was "Come unto Me."

Now let us look at Mark i., 17, "Jesus said unto them, *come ye after Me*, and I will make you to become fishers of men." It is well for us to notice that from John i., 40, Simon and Andrew, the men here referred to, were disciples long before the event here recorded. They were true followers of Christ whilst they continued their secular employment as fishermen.

Serving Christ does not necessarily imply leaving our daily occupation. In this service, the dear child of God has many trials to undergo. He often fails so miserably in His service. He will, nevertheless, find the "exhortations" of the Word to be as precious as the faithful "promises" are. He will most certainly rejoice in Rom. viii., 1, that " [there is] therefore now *no condemnation* to them that are in Christ Jesus," and in the statement that nothing whatever "Shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

THE PLACE OF GOD'S COUNSELS.

On the great principles involved in these, he will also most gladly desire to practise the counsels given in chapters xiii.-xvi.

It is most important to have correct ideas of the place which "*commandments*" have in the life of the Christian. The new nature always longs to obey the loving counsels of His Lord and Master. There is the desire to present the body "a living sacrifice, holy, acceptable unto God." A living soul will always wish "to love without dissimulation; owe no man anything, but to love one another; work honestly as in the day, and put on the Lord Jesus Christ, endeavouring to keep the unity of the Spirit, in the bond of peace." Now these and other scriptures bearing upon the spiritual life will be carefully noted and followed.

But will there not often be the "labouring and heavy laden" nature with respect to their obedience? From very lack of this service, many sorrows, trials and doubts will arise. What, then, will be the remedy? The word of Jesus alone can give satisfaction: "Come unto me . . . and I will give thee rest." Whenever the way of the Lord seems perplexing, whenever the "soul is discouraged because of the way" (Numb. xxi., 4), then "thou shalt remember all the way the Lord thy God led thee in the wilderness to humble thee, to prove thee, to know what (was) in thine heart, whether thou wouldst keep his commandments or no." And why? "That he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii., 2, 3).

Where, then, will be the "rest"? Just as Jesus himself found his rest in the will of God, so must the child learn the same lesson. He must be taught to say, "Even so, Father, for so it seemeth good in Thy sight."

MINISTERIAL SERVICE.

Let us now turn to the ministerial service. Luke v. 10 will always be very dear to my own soul. I consider it the Holy Spirit's commission to myself to undertake a pastor's work. Before anyone becomes a minister in the Church of England he is asked the following question:—

"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?"

"Answer: I trust so."

Clearly, each minister must have his own peculiar reasons for giving an affirmative reply. I unhesitatingly say, I pronounced the solemn words "I trust so" on the ground of the personal application to my own soul of the words of our Lord, "Fear not, from henceforth thou shalt catch men." This was some three months previously to my ordination. More than eighteen years have elapsed since that time, and I can conscientiously say that I have known something of the spirituality of the "come" of the Lord Jesus after "labouring" in the ministry and being "heavy laden."

INSTANCES OF MINISTERIAL TRIALS.

I might bring forth many instances from God's Word to shew how true Luther's aphorism is that

'Prayer, meditation, and temptation make a minister.'

Take *Elijah*. "He requested for himself that he might die, and said, it is enough, now, O Lord, take away my life: for I am no better than my fathers. . . . behold the word of the Lord (came) to him, and he said unto him, What doest thou here, *Elijah*? And he said, I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken Thy covenant, and slain Thy prophets with the sword: and I (even) I only am left: and they seek my life to take it" (1 Kings, xix.)! Was not "the Word of the Lord" the very Jesus who afterwards said "come unto me"? Was not *Elijah* "weary and heavy laden"? Then what was the *rest* given? It was the "still, small voice" of the Covenant God, who, among other things, assured him "I have left (me) seven thousand which have not bowed the knee unto Baal, and every mouth which hath not kissed him." *Elijah* was thus satiated with the secret purpose of Jehovah, made known to him concerning the number of the Elect.

Now take *Paul*. Read 2 Cor. vi. He speaks of "approving ourselves as the ministers of God" in a most extraordinary list of events. I quote a few: "In afflictions, in distresses, in imprisonments; by honour and dishonour, by evil report and good report; as unknown, as dying, as chastened, as sorrowful." Such are some of the things *Paul* had to endure. But what was Christ's "*come*" and "*rest*?" Nothing less than His "promises" (vii., 1); for God's children are "the temple of the living God: as God hath said, I will dwell in them, and walk in [them]: and I will be their God and they shall be my people."

IV.—THE "COME" OF GLORY.

In Matt. xxv., 34, we find the following words of our Lord: "Then shall the King say unto them on His right hand, *Come*, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I call this the "*come of glory*;" for previous to the above text, in verse 31, we read, "When the Son of Man shall come in His *glory*, and all the holy angels with Him, then shall he sit upon *the throne of His glory*." The context informs us that it is a question of the "nations," and the division of these people into "sheep and goats,"

When we stand by the grave side, the last words the minister utters (preceding the doxology), are in prayer:—

"We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may *rest in Him*, as our hope is this our brother [or sister] doth; and that, at the General Resurrection in the last day, we may be found acceptable in Thy sight, and receive that blessing which Thy well beloved Son shall then pronounce to all that love and fear Thee, saying, *Come*, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world"

By application, these words are made to refer to the time of death. It may be well, in this place, to describe the condition of those who depart this life. This subject goes under the name of the

INTERMEDIATE STATE.

There are eight instances of persons being restored to life after death. In the Old Testament there are three: (1) Son of the widow of Zarephath (1 Kings, xvii.); (2) son of the Shunamite (2 Kings iv.); (3) a dead man by Elisha's bones (2 Kings xiii.). In the New Testament there are five: (1) Widow's son at Nain (Luke vii.); (2) Jairus' daughter (Luke viii.); (3) Lazarus (John xi.); (4) Dorcas (Acts ix.); (5) Eutychus (Acts xx.). Besides these, there were the saints' resurrection (Matt. xxvii., 52) and our Lord's.

It is remarkable that in the narratives concerning these, there is not a single hint given concerning *where* their souls were, nor of what they did, saw, or heard during the interval of death. It is clear that the souls must be in a certain "state" and in a particular place as well. Between the *present* state and the *future* state after the resurrection, there must be an *intermediate* one.

The following are the whole of the scriptures bearing upon this subject:—1 Sam. xxviii., 15-19; 2 Sam. xii., 22-23; Ps. cxxxix., 8; cxlvi., 4; Eccles. iii., 19-22; xii., 7; Matt. x., 28; xvii., 3; Luke ix., 30-31; xii., 4-5; xvi., 19-21; xx., 38; xxiii., 43-46; 1 Cor. xv., 18; 2 Cor. v., 1-8; xii., 1-4; Ephes. iii., 14-15; iv., 8-10; Phil. i., 21-23; ii., 10; 1 Thess. iv., 14.

Now the state of the soul after death must either be a state of

- (1) Extinction and dissolution. This is materialism, and needs no further consideration than to be denied, as contrary to Scripture.
- (2) Unconsciousness or sleep. There are many who advocate this.
- X (3) Full consciousness.

Let the reader study the following passages without looking at anybody's "commentary," and the conclusion cannot but be that the "intermediate state" is one of full consciousness. See Luke xxiii., 43; Acts vii., 59; 2 Cor. v., 6. Phil. i., 21, all being quoted below.

But is it not said in 1 Thess. iv., 13-14, that those who die are "asleep?" Yes, truly; but *what* is it that sleeps? Matt. xxvii., 52, will explain this. "Many *bodies* of the saints which slept *arose*." We can well understand, therefore, that the "bodies" of the elect are "asleep," waiting the glorious resurrection mentioned in 1 Thess. iv.

Now look at Eccles. xii., 7.—"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." This is clear enough so far as it goes. We have the "place" well defined. The *body* goes to the *earth*, to dust. It there "sleeps" till the great resurrection day. The *spirit* ("breath" of Gen. ii., 7), popularly called the "soul," returns to God, i.e., to heaven.

Now examine Luke xvi., 19-31. Here we have the parable of the rich man and Lazarus. Apart from its interpretation, it can

scarcely be denied that the *state* described is one of consciousness (a) of happiness to Lazarus, (b) of misery to the rich man. The *place* for the child of God is called "Abraham's bosom." The *place* for the devil's child is "hell" (Hades).

Let us proceed by looking at other Scriptures.

Luke xxiii., 43, 46. "And Jesus said unto him, verily I say unto thee, to-day shalt thou be *with me in Paradise*. . . Father, into Thy hands I commend my Spirit." In these passages we have three places mentioned.

(1) Abraham's bosom. (2) Paradise.

(3) The Father's hands.

Take particular notice, that they are all recorded of events directly concerning death. Our Lord specially refers to His "Spirit" being in God's "hands." He also tells the malefactor that he shall be "with him." Evidently these three places refer to one and the same place.

Acts vii., 55, 59. "He . . . saw . . . Jesus standing on the right hand of God. . . They stoned Stephen, calling upon, and saying Lord Jesus, receive my spirit."

This is certainly very clear and plain. It is unmistakable. Stephen sees the Lord Jesus in *glory*: this is the *state*. He is standing at *the right hand of God*: this is the *place*. He prays to Him to receive his "Spirit."

But *where* is Jesus? Read the following Scriptures to answer this question: Mark xvi., 19. He was received up into *heaven*, Rom. viii., 34. (It is) Christ that died, yea, rather, that is risen again. Who is even *at the right hand of God*.

See also Eph. i., 10; Heb. i., 3; viii., 1; xii., 2. It is therefore unquestionable that Jesus is at the right hand of God in heaven.

Now carefully consider the following:—

2 Cor. v., 6, 8. Therefore (we are) always confident, knowing that whilst we are at home in the body, we are absent from the Lord . . . we are confident (I say) and willing rather to be *absent from the body* and to be *present with the Lord*.

Phil. i., 23. For I am in a strait betwixt two, having a desire *to depart and to be with Christ*, which is far better.

John xvii., 24. Father, I will that they also whom thou hast given me be *with me where I am*, that they may *behold my glory*.

What, then, is the inference from these passages? It is—

(1) That the Lord Jesus Christ is at the right hand of God.

(2) That He desires and prays for the given ones to be with Him.

(3) That they may behold His glory.

On the other hand, those who are Christ's

(1) Desire to depart, and to be with Him.

(2) And when absent from the body, are present with the Lord.

Surely, then, whether in life, in service, in death, the words of the Lord Jesus are most precious.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy, and my burden is light."

WILLIAM SYKES, Hillsborough Vicarage, Sheffield.

PROTESTANT PRINCIPLES.

“*Ye shall be witnesses unto me.*” ACTS i., 8.

This word “*witness*” is of striking importance in the subject now under consideration. It is the Master’s own word, and it gives the relation of His disciples to Himself as His messengers. In various forms it occurs 174 times in the New Testament.

On the day of Pentecost, Peter concludes his proof of the Resurrection as follows: “This Jesus hath God raised up, whereof we are all *witnesses*” (Acts ii., 32). He also uses the same expression at the healing of the lame man (Acts iii., 15). The Apostle Paul, when before King Agrippa and giving an account of his call by grace, gives the following as the words of Jesus to him: “I have appeared unto thee for this purpose, to make thee a minister and a *witness* both of those things which thou hast seen, and of those things in which I will appear unto thee” (Acts xxvi., 16). In the book of “the Revelation”—not “of John,” but—“of Jesus Christ,” we are informed that “Jesus Christ is the faithful *witness*” (Rev. i., 5); whilst in chapter xix., 10, it is declared that “the *testimony* (from the same Greek word) of Jesus is the Spirit of prophecy.” Out of many, I give these five illustrations to show the importance of the word “witness.”

The word in the Greek is “*martyr*.” Hence the word “martyr” means the same as the word “witness.” The difference lies only in the language employed: “martyr” is Greek, while “witness” is Anglo-Saxon. I must now ask the reader to turn to the Latin. What word in that language represents the Greek “martyr” and the Anglo-Saxon “witness?” It is none other than the one which heads this paper, viz. :—

PROTESTANT.

The derivation of this word is “*pro*=for; *teste*=witness; *stans*”=standing. It consequently means “one who stands a witness for the Truth.” Therefore, the three words—Martyr (Greek), Protestant (Latin), Witness (English) are the same in meaning. The difference lies in that each word is from a different language.

Sometimes we Protestants are asked, “Where do we find the word “Protestant” in the Bible?” Our answer is very simple and conclusive. We find it wherever the word “witness” is found. Let the reader substitute the word “Protestant.” He will find that his Master is the “*faithful Protestant*,” and that the Apostles are “*a great crowd of Protestants*” to “contend for the faith which was once delivered unto the saints” (Jude 3).

ORIGIN OF THE TITLE "PROTESTANT."

This remarkable title really originated at the Diet of Spire, on April 19th, 1529. This was at the time of the glorious Reformation. Rome had usurped authority, and was using it with an iron hand. At the above-named place and date those adhering to the Reformation Principles made a remarkable protest against a decree which curtailed their liberties upon pain of persecution. The statements made were so significant that I transcribe the following from the historic document :—

"Seeing that there is no sure doctrine, but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that any difficult text ought to be explained by other and clearer texts; and that this Holy Book is in all things necessary for the Christian easy of understanding, and calculated to scatter the darkness; we are resolved, by the Grace of God, to maintain the *pure and exclusive teaching of His only Word*, such as it is contained in the Biblical Books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the Face of God.

"For these reasons we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request we *protest* that we, for us and our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls."

From the time that this Protest was made, the adherents to the principles enumerated in the above declaration have been termed *Protestants*. This word has a double meaning. It refers both to the Defence and also to the Proclamation of the Truth. It is interesting to note that in the Latin Translation of the O. T. this word is used: "*Quos protestantes, illi audire nolebant*," which is translated, "they *testified* against them; but they would not give ear." (2 Chron. xxiv. 19).

This title is also particularly associated with the English Nation and the Established Church. We are essentially Protestant in our Constitution. Witness the

CORONATION OATH.

ARCHBISHOP: "Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the *Protestant Reformed Religion Established by Law.*?"

KING AND QUEEN; All this I promise to do.

After this the King and Queen, laying his or her hand upon the Holy Gospel, shall say,

KING AND QUEEN: "The things which I have before promised, I will perform and keep, so help me God."

Then the King and Queen shall kiss the Book.

With such a history, no one need be ashamed of the term Protestant. It links us with the noble *Reformers*. It joins us to the *Apostles*. Nay more, it unites us to the *Great Captain* of our Salvation, Who is "the Amen, the faithful and true witness" (Rev. iii., 14). Shall we not indeed glory in such a title, "rejoicing [to be] counted worthy to suffer shame for his name?" (Acts v., 41).

MEANING OF THE WORD "PRINCIPLE."

I now come to write of the *principles* of Protestantism. The word "principles" is found only twice in the Bible. (1) Heb. v., 12: "The first principles of the oracles of God." (2) Heb. vi., 1: "The principles of the doctrine of Christ." The Greek is different in these texts. In the former, the idea is that of primary instruction, and is in other places translated "elements." Hence we may speak of it as *elementary education*. The second word is generally translated "beginning," with the thought of "origin." We are here attracted to the *foundation truths* of our "common salvation" (Jude 3).

MEANING OF THE WORD "PERVERSION."

I cannot forbear from asking the reader's attention to the opposite of these true principles. God's Word terms it "perversion"; and He uses four different Greek words to express it.

(1)—Acts xiii., 10. "Wilt thou not cease to *pervert* the right ways of the Lord?" This word "pervert" means "*to twist*," "distort." How significant, then, is the following extract from Mr. Walsh's book "The Secret History of the Oxford Movement," (page 184).

"The late Cardinal Newman stated that he ever considered the 14th of July 'as the start of the Religious Movement of 1833.' A few months before that date, Newman, in company with his friend, Richard Hurrell Froude, while travelling on the Continent, had visited Monsignor (subsequently Cardinal) Wiseman at Rome. 'We got introduced to him,' wrote Froude, 'to find out whether they would take us in [i.e., to the Church of Rome] on any terms to which we could *twist* our consciences, and we found to our dismay that not one step could be gained without swallowing the Council of Trent as a whole.'" (*Froude's Remains*, Vol. i., p. 306). (*Italics mine*).

(2)—Gal. i., 7. "There be some that trouble you, and would *pervert* the Gospel of Christ." The strict meaning here is to subvert, i.e., to turn into something else. Such was the purport of some Galatians.

(3)—Titus i., 14. "Not giving heed to Jewish fables and commandments of men that *turn from* (pervert) the truth." The idea here is such an action would produce a revolution.

(4)—Titus iii., 11. "Knowing that he that is such is *subverted*." The force of the word here is "to turn out of place," "to turn inside out."

God the Holy Ghost is pleased to summarize the whole of these four words under another one, which we have now in our English language. This word is "Catastrophe." (a) 2 Tim. ii., 14; "The *catastrophe* of the hearers." (b) 2 Peter ii., 6; "Condemned them with a *catastrophe*." I must not say any more upon this; but may the Good Lord, in His sovereign mercy, deliver His people from so perilous a position.

I.—THE BIBLE.

Matt. i., 1. "The Book." The Greek word for this is "*Biblos*." Hence "the Bible." There can be no question that the fundamental principal of true Protestantism lies in its conception of the Bible. This has been admirably epitomised in the justly celebrated remark of Chillingworth, who wrote:—

"The *Bible*, I say, *the Bible only*, is the religion of Protestants. Propose me anything out of *this Book*, and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; *God hath said so*, therefore it is true." (Chillingworth's Religion of Protestants, c., vii., 5b).

(a) ORIGIN OF THE BIBLE.

"All Scripture [is] given by inspiration of God" (2 Tim. iii., 16). The Ancient Collect (2nd Sunday in Advent) "Blessed Lord, who has caused all Holy Scripture to be written for our learning," fully attests this truth.

Strange that this should be denied; for the Bible is full of it. Look at a few texts in the O.T. (1) David says: "The Spirit of the Lord *spake by me*, and his word was in my tongue" (2 Sam. xxiii., 1, 2). (2) Isaiah says: "For the Lord *spake thus* to me" (Isa. viii., ii). (3) Jeremiah says: "*The word that came to Jeremiah from the LORD*" (vii., 1, etc.). (4) Ezekiel says: "He said unto me, Son of man, go, get thee unto the house of Israel, and speak *with my words* unto them "Thus saith the Lord GOD; whether they will hear, or whether they will forbear" (iii., 4-11).

Now take some examples from the N.T. (1) Matthew wrote: "Now all this was done, that it might be fulfilled *which was spoken* of the Lord by (*i.e.*, through) the prophet" (i., 22). Luke, in the Acts, wrote: "This Scripture must needs have been fulfilled *which the Holy Ghost by the mouth of David spake* before concerning Judas" (i., 16). (3) Paul wrote: "*As he (God) saith*" (Rom. ix., 25; Eph. iv., 8). (4) Peter wrote: "Holy men of God *spake [as they were] moved by the Holy Ghost*" (2 Pet. i. 21).

Let these eight texts suffice. I will add the famous aphorism of the great President Jonathan Edwards, who said that Inspiration might be stated as "*God producing all, and we acting all.*"

We now come to state the perversion of this "rule of Faith." The Romanists assert that we get the Bible from them; and this is practically the assertion of the Puseyites. In the "Manual of

Catholic Religion," by the Rev. V. Staley, we are told that (a) "The Bible is the child, the product, of the Church;" and that (b) "The Church wrote the inspired books which form the Bible."

We absolutely deny this. The Church, as a Church, had nothing whatever to do with the Bible in its origin or communication. God Himself is the author; and certain men, selected by Him, were the *Divine instruments* to indite the mind of God. This was by revelation. It was given to the Church of the living God, *i.e.*, to those who are God's elect, for God tells us the Bible is for "the man of God"—not for "the children of the wicked one"—that he "may be perfect, thoroughly furnished (perfected, *m.*) unto all good works" (2 Tim. iii., 17).

(b) THE CANON OF THE BIBLE.

By "canon" is meant the accurate and perfect rule by which we determine what books really constitute the Bible. It may be well to quote here the 6th Article:—

vi. *Of the Sufficiency of the Holy Scriptures for Salvation.*

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church."

Canonical Books: 39 (Old Testament).

27 (New Testament).

"All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical."

In this there are two principal points to be noticed. We verify the canonicity (1) from the Scriptures themselves; (2) from history.

At the first, God was graciously pleased to instruct His people orally. Then in the time of Moses, He gave them written instructions, and this continued till the time of Malachi, some 400 years B.C. Then the revelation ceased. The advent of the Messiah introduced again oral teaching based upon the prophecies of the O.T. This continued till some twenty years after the Ascension, when the Lord again spoke by His servants.

Now the authority to decide what is and what is not the Divine Word lies in the *internal evidence* of the Books themselves; and historical research gives us full confirmation of this. God has promised that His Word shall never pass away. It shall be preserved, and in this preservation we have the evidence of our security. It is necessary that the Truth be preached for the calling out of the Elect. But to preach it, we must possess it. Hence the internal evidence of the possession of God's Word is most comforting to the child of God.

All along the ages, the books which we now term "God's Word" have been received by the people of God. The Church has been

"a witness and a keeper of Holy Writ;" but it never has been either the maker or separator of it. It is a perversion to say that "the Church separated the inspired books from other writings," and thus determined the canon. It does not depend in any way whatsoever upon the Church's decision which books are inspired. Neither does any Church Council of ancient date give it its authority. We are as competent today, and even more so than those who lived in years gone by, to determine what is the true Word of God. We have the Scriptures themselves; we possess full historical facts; and God has given to us the same faculty and facility now as then. Here are both internal and external evidence. May God the Spirit grant us to use both aright.

(c) THE INTERPRETATION OF THE BIBLE.

The Bible alone can interpret the Bible.

"God is His own interpreter,
And He will make it plain."

"Ye yourselves are *taught of God*," (1 Thess. iv., 9). It is the work of the Holy Spirit to be the interpreter of His own Word. For, our Lord said; "He shall teach you all things." (John xiv., 26).

The Church of God has its authority limited. This is finely expressed in Article xx. It may not "ordain anything that is contrary to God's Word written, *neither may it so expound one place of Scripture that it be repugnant to another.*" And the various organized churches have "erred in matters of faith," "in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it be declared that they be taken out of holy Scripture." (Acts xix., xxi).

But perhaps the reader is asking, "Is this fact questioned?" Yes, it is; for the book I mentioned before says; "The Church alone can rightly interpret the Bible." This, then, is a *most awful perversion* of Gospel Truth. I take the following excerpts from Mr. Walsh's book, before alluded to, in order to show to what a fearful depth some have fallen in respect to this elementary principle.

"The crucifix should be the first lesson book for their [English Home Missionaries] disciples, and the Holy Scriptures must never be put into the hands of unbelievers."

"To hear the Church was to hear the Bible in its truest and only true sense. Was it not an abuse of the Bible to send shiploads of copies across the seas to convert the nations?"

"Bible Christianity is an invention of the Devil."

"The Catholic Church is always in time (as well as in degree) before the Bible."

"We *take* our religion from the Church, which is living; then we *prove* it, if we will, from the Holy Bible."

Such are some of the statements made. I must leave out other questions such as Tradition, as space will not permit their consideration. I merely dwell upon the great Protestant principle concerning the Bible, and compare it with Popish and Puseyite perversion.

The Principles v. The Perversion
 Divine Origin v. Church Origin.
 Supreme Authority v. Church Authority.
 Spiritual Interpretation v. Church Interpretation.

II.—THE CHURCH.

Acts xx. 28. "The Church of God." For my second Protestant Principle, I take the subject of the "Church." Holy Scripture tells us that it is:—

✓ (1)—*Chosen in Christ*. "According as he hath chosen us in him before the foundation of the world" (Eph. i., 4).

✓ (2)—*Given to Christ*. "Father, I will that they also, whom thou hast given me, be with me where I am" (John xvii., 24). See also xvii., 2, 6, 9; and vi., 37.

✓ (3)—*Sanctified through Christ*. "Sanctify them through thy truth: thy word is truth" (John xvii., 17).

This "Church" is further described as being "*purchased* with His own blood" (Acts xx. 28). Paul tells us that "Christ is the head over all things *to the church*, which is his body" (Eph. i. 22); that He is "the head of the church"; and that "Christ also *loved the church*, and gave himself for it" (Ibid. v., 25). This Church is also said to be "subject unto Christ," and "a glorious church not having spot or wrinkle."

In Protestant Confessions of faith, I find the following in agreement thereto. The Church of England in the Lord's Supper service calls the Church "the *mystical* body of God's Son, which is the blessed company of all faithful people." The Westminster Confession in Chap. xxv. states: "The Catholic or Universal Church which is *invisible* consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof."

There are two terms used here which require our attention. Christ's Church is said to be both *mystical* and *invisible*. These distinguish the Protestant Principle from the Popish and Puseyite perversion. Neither the one nor the other of the latter will allow this necessary distinction. Romanist with the Papal organisation, and the Puseyite with the Roman, Anglican, and Greek communities confound these with the Elect Church of God.

It is now necessary to show how this true Church can be distinguished. With remarkable unanimity the Protestants express themselves thus:—

(a) "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same. (Art. xix)."

(b) "The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone. And it hath always three notes or marks, whereby it is known; (1) Pure and sound Doctrine; (2) The Sacraments ministered according to Christ's holy institution; (3) and the right use of ecclesiastical discipline. (Homily for Whitsuntide, (part ii)."

(c) "We teach that to be the true Church indeed, in which the marks and tokens of the true church are to be found; Firstly and chiefly, the lawful or sincere preaching of the Word of God, as it is left us in the writings of the prophets and apostles. (Helvetian Confession)."

Others might have been quoted. But these are sufficient to prove that among the Churches of the Reformation there prevailed one judgment, viz., that the marks of a true Church consisted chiefly of the pure preaching of God's Word, then of the right administration of the Sacraments, and lastly of sound discipline. This resolves itself into *pure and sound doctrine*, i.e., into internal character and obedience.

Now Romanists and their Puseyite allies have four marks which with one consent were universally repudiated by Protestants. These four are: (1) Unity; (2) Sanctity; (3) Catholicity; (4) Apostolicity. And these are all explained as externals. To them it is simply a question of pedigree; to us it is a question of Scripture and of character.

The diamond merchant will test his wares by *intrinsic worth*. The appearance may be all right. It may look genuine. The colour and brilliance may be all that can be desired. Yet, after all this, it may be only an imitation. The real test is beyond all this. The same may be illustrated by a clerk seeking a situation. He may be educated and accomplished, but the employer looks beyond all this—his *personal character* must be satisfactory.

Try the Church upon similar grounds. Look not at its antiquity, or succession, or outward unity. But look at the *Divine Test*. "To the law and to the testimony; if they speak not according to this word, [it is] because [there is] no light in them." (Isa. viii., 20). This is the Scriptural course. There is not a syllable to tell us that our confidence is in a succession or a communion based upon it. But there is passage after passage to try everything by sound doctrine.

If the doctrines of the Gospel were attacked in apostolic times, there comes forth the strongest anathema: "Though we, or an angel from heaven, preach *any other Gospel* unto you, than that which we have preached unto you, let him be accursed." (Gal. i., 8). The same advice is also given by the beloved apostle John: "If there come any unto you, and bring not *this doctrine*,

receive him not into your house, neither bid him God speed," (2 John 10). The same purport is given in Acts xiii., 43; xv., 22; 2 Tim. i., 12; iii., 14; Titus i., 9; Jude 3, 17, 20.

The one question asked is: "Is the Church faithful?"—faithful to *the doctrine of Christ*? This is the chief and most important point suggested in Scripture as the Divine sign of a true Church. This was the Reformers' test. This is the Protestant Principle. No wonder, then, that Papist and Puseyite hate it; for it spells "Ichabod" to their respective organisations.

III.—THE MEDIATOR.

Another true Protestant principle is that there is but one Mediator—Jesus Christ—"for him hath God the Father sealed" (John vi., 27). There are three points in a mediator. He is one who

- ✓ (1) Intervenes between two parties,
- ✓ (2) Mediates for peace, and
- ✓ (3) Unites the parties at variance.

Jesus Christ does these for His people. (1) He is "the mediator between God and men" (1 Tim. ii., 5); "the mediator of a better covenant" (Heb. viii., 6); and "the mediator of the new testament" (Heb. ix., 15). He has become the covenant Surety for a covenant people. (2) Jesus "came and preached peace to you which were afar off, and to them which were nigh. For through him we both have access by one Spirit unto the Father" (Eph. ii., 17, 18). (3) Jesus also unites His people to their God and Father, for "he is the head of the body, the church," which is now "reconciled in the body of his flesh through death" (Col. i., 18, 22).

To Him alone does this Mediatorship belong. To use any person or material as mediator, otherwise than the One appointed of Jehovah, is to deny Jehovah's choice, to dishonour Jesus, and to be disloyal to His cause. The following are made mediators by Romanist and Ritualist:—

(1)—*Angels*: e.g.—"Holy Michael, Archangel, defend us in conflict, that we perish not in the day of Judgment."

(2)—*Human beings*: e.g.—(a) "Holy Mary, pray for us"; (b) "O Thomas (Thomas à Becket)! Reign, O blessed father, over the Church, for which thou didst shed thy blood, and pour forth thy prayers to God for the salvation of us all."

(3)—*Materials*. (a) *Bread and Wine*. Men are to be found who call themselves sacerdotal priests, and who by their manipulation at the Lord's Table make the bread and wine, the memorials of a feast to be the very Mediator Himself! His body, soul, spirit, and divinity!! Beware of "bread and wine" mediators!

(b) *The cross*. The gallows of the Master is now transformed by many into the most glorious emblem of the Christian's faith. What is the cross? It was Satan's method of procuring Christ's death, and Judas and Pontius Pilate were the men whom the

arch-enemy used. If that to which the Saviour was nailed has to be applauded, kissed, and caressed, why are not both Judas and Pontius Pilate placed upon the same pedestal? If we set up in our churches a representation of the *implement*, to be thoroughly consistent ought we not also to place alongside the *instruments* of Satan in procuring that death? Crosses are much worn at the present day; and when we see so many wearing "the accursed tree" we must warn such, and exhort them to cast away the crosses as worse than the vilest trash; for the cross represents sin's power and Satan's malignity.

IV.—THE ONE HIGH PRIEST.

Heb. v., 6; "Thou art a priest for ever after the order of Melchizedek."

Heb. x., 14; "For by one offering he hath perfected for ever them that are sanctified."

Another great Protestant Principle is asserted in the one priesthood of our Lord and Master. The Scriptures tell us of three kinds of priests;—

- (1) Pagan, (2 Chron. xxiii., 17),
- (2) Jewish, (Levi. i., 5), and
- (3) Melchizedek, (Ps. cx., 4).

The Pagan priests are all false. The Jewish ones no longer exist, and there but remains the One Priest after the Order of Melchizedek. He alone can, therefore, offer sacrifice. This He has done, and by it has "perfected for ever them that are sanctified."

But we are constantly reading that certain men are calling themselves "priests to offer Christ for the quick and the dead," (Art. xxx). I ask these, *To what order do they belong?* Surely not the Pagan. Neither can it be the Jewish; for this is annulled by the introduction of that of Melchizedek. Is the claim made from the latter? If so, it is most blasphemous. For we are told of no successor and no predecessor. Christ's priesthood cannot pass to another; for His is an "unchangeable (not transferable to another) priesthood" (Heb. vii., 24). So strongly does the Church of England feel upon these truths that it describes the doctrines of those who pretend to be priests as "blasphemous fables and dangerous deceits."

The fact is, that the Lord and His people are *one*. He is a Priest and a King; and so are they "kings and priests unto God" by virtue of their union with Him. (Rev. i., 5, 6; v., 10).

How awfully *perversive* these Romanists and Ritualists are! They turn a supper into a breakfast, a feast into a fast, a table into an altar, a commemoration into a sacrifice, bread into a wafer, and wine into an adulteration. The "real absence" of the Lord has become to them the "real presence." All such things are nothing less than human substitutes for the perfect sacrifice of our Saviour.

To use them is an act of apostacy, and is but an imitation of Korah's rebellion, (Jude, 11), a gainsaying or contradiction of the the Gospel of Christ's everlasting Priesthood.

V.—THE ONE WORSHIP.

John iv., 24; "God [is] a Spirit; and they that worship him, must worship [him] in spirit and in truth." See also Phil. iii., 3; Gal. iii., 3, 9; Col. ii., 8, 20-23. This is the great rubric given by our Lord Himself. Acceptable worship to Almighty God is to be rendered solely in a genuine *spiritual manner*. One essential, then, becomes apparent. We must be "born again," and thus possess a spiritual nature; otherwise our worship will be but "of the flesh," and consequently formal.

This is of greater importance than many are apt to think. In true worship we have both Prayer and Praise. *Prayer* must be "according to His will," (1 John v., 14), and *Praise* the "singing with grace in the heart unto the Lord." (Col. iii., 16).

With these Scriptures before us, it might be well to enquire where we can find Scripture use for organs, choirs, anthems, and the various decorations so much in vogue at the present time. Instrumental music is *nowhere alluded to* in the New Testament as any help whatever to public worship. Neither is it mentioned as being used in the first three centuries of the Christian era. If any instrument be used, it should only be for the purpose of playing the tune so as to let the congregation know what is to be sung. As to choirs, I believe that they are universally acknowledged to be the *causes of many divisions*. For my part, I have not had one for many years and we are happier—much happier—without them. I also consider the introductions of anthems as positively pernicious; whilst the decorations are nothing less than Cain's offerings, to be avoided as *hindrances* rather than helps.

VI.—THE ONE MEANS OF GRACE.

This is my last point in our Protestant Principles. It is however a very important one. The one means of grace is nothing less than the Inspired Word, applied home by the power of the Holy Spirit.

"Hear ye the Word of the Lord" (Isa. i., 2), was the text put upon the earlier editions of our English Bible. In the Old Testament it is called the *lamp* (Ps. cxix., 105); a *fire* and a *hammer* (Jer. xxiii., 29); *rain* and *snow* (Isa. lv., 10); while in the New Testament it is compared to *seed* (Luke viii., 11; 1 Pet. i., 25); and a *sword* (Eph. vi., 17).

This is to show that God is pleased to accomplish His work of Grace in the hearts of His Elect by His Word, for "the word of God is quick and powerful and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. iv., 12).

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"THAT DAY AND HOUR."

"But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." MARK XIII., 32.

These words were spoken by the Lord Jesus Christ "as He sat upon the Mount of Olives, over against the temple." Four of His apostles—Peter, James, John, and Andrew—had asked Him two questions:—

(1) "When shall these things be?"

(2) "And what [shall be] the sign when all these things shall be fulfilled?"

In His reply, the Saviour tells them that "they shall see the Son of Man coming in the clouds with great power and glory" (Mark xiii., 26). The exact time of His Second Advent is declared to be numbered among the secret things of God. Both Matthew and Mark tell us that "of that day knoweth no man." Luke, in the Acts, adds further testimony; for when the Master was asked "Wilt Thou at *this time* restore again the kingdom of to Israel?" the answer was both definite and decisive: "It is not for you to know the times or the seasons, which the Father hath put in His own power." (Acts i., 7).

However, an additional statement is made by the evangelist Mark, and this has given occasion to many discussions. No one is surprised to read that both *angelic* and *human* beings are excluded from the knowledge of God's plans and purposes. But to find that it is also said "*neither the Son*" is not a little startling. Whatever can such a statement mean? What explanation can be found in other parts of Holy Scripture? To the elucidation of these questions I purpose to devote the first part of this address. This subject has of late years been called

THE "KENOSIS" OF CHRIST.

This word "*Kenosis*" is Greek, and its meaning will be seen as we proceed with our discourse. When God sent His only begotten Son into the world, He is said to have sent Him "in the likeness of sinful flesh" (Rom. viii., 3). This is a very important statement. Christ did not come in innocent flesh like Adam's; neither is it said that He had sinful flesh, but that He came in the likeness of sinful flesh.

Concerning Himself, Christ said: "the Prince of this world cometh, and hath nothing in me" (John xiv., 30). Hence we read that He "knew no sin" (2 Cor., v., 21), and that He "did no sin" (1 Peter, ii., 22). His nature was absolutely sinless; but He partook of those infirmities incidental to it, as suffering, sorrowing, weariness, hunger, etc.

In his epistle to the Philippians the apostle Paul gives to us his most remarkable position taken up by our Lord at His incarnation. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But *made Himself of no reputation*, and took upon Him the form of a servant, and was made in the likeness (m. habit) of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii., 5-8).

"Made Himself of no reputation" is the special sentence which embodies the true interpretation of the phrase of our text "neither the Son" (Mark xiii., 32). The *Divinity* of Christ is shewn in the phrase "equal with God." His *Humanity* is expressed in "the form of a servant" and "the likeness of men." How this God-man—the "Emmanuel" (Matt. i., 23)—acted in His two-fold nature is shown in the expressions "*made Himself of no reputation*" with respect to His Godhead, and "*He humbled Himself*" with respect to His humanity.

MEANING OF THE WORD "KENOSIS."

"Made Himself of no reputation" is a most beautiful paraphrase of the original language used here. Whilst there are four English words, there is only one in the Greek. From this one we get the word "Kenosis," which therefore means "made of no reputation." There are five places in the N.T. where this Greek word occurs:—

- (1) Rom. iv., 14: Faith is *made void*.
- (2) 1 Cor., i., 17: The cross of Christ should be *made of none effect*.
- (3) 1 Cor., ix., 15: Should *make void* my glorying.
- (4) 2 Cor., ix., 3: Lest our boasting . . . should be *in vain*.
- (5) Phil. ii., 7: He *made Himself of no reputation*.

In these five scriptures we have four different subjects: (1) faith, (2) cross, (3 and 4) glorying or boasting, and (5) divinity of Christ. Now, whatever meaning is given to the predicate in the various sentences, it is quite obvious that the subject can in no sense be said to be absent. When, for instance, "the cross" is said to be "of none effect," the cross itself alters not. It is the effect or result produced by that cross which is nullified. It would be absurd to say that the cross was no longer present or did not exist. So, too, it is with regard to "faith" and "glorying." Faith remains, and so does the boasting. The results from the operation of these becomes altered upon certain conditions.

Apply this to our subject, the divinity of Christ. When it is said, "*He made Himself of no reputation*," it is not that He ceased to be God; it cannot mean that He is but man. But it does mean that He so abased Himself that *His divinity was not manifested*. Whilst He was living the life of a man, at the same time he was God, though refusing to manifest that Godhead.

THE "KENOSIS" IN CHRIST'S PERSONAL APPEARANCE.

Let us see how the above fact is borne out in Christ's life. Look at His personal appearance. What was there to indicate from the outward aspect that He was God as well as man? Nothing whatever. Prophetically David describes Him as "a worm and no man, a reproach of men, and despised of the people" (Psa. xxii., 6). When Christ came He was looked upon and treated as the most insignificant object in existence. Isaiah prophesied that "He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isa. liii., 2). It is also remarkable that in the N.T. every writer is profoundly silent concerning the personal appearance of the Redeemer.

The above passages may specially refer to the state of abasement rather than to any personal aspect. This being so, it enhances the point to which I am now drawing attention. There was nothing in our Lord's appearance which could answer to the expectations of a worldly monarch. There was nothing externally which would lead the people to interest themselves concerning Him: there was nothing that would attract their attention. He was of the humblest rank; He was very poor; He had no retinue; He had no robes of royalty. Indeed, such was His state, that He is thus described in Isa. lii., 14: "As many were astonished at thee; His visage was so marred more than any man, and His form more than the sons of men." What greater proof can we have of the entire absence of the manifestation of the Godhead; for here we have depicted the awful humiliation of His humanity.

THE "KENOSIS" IN CHRIST'S ACTIONS.

Examine, now, the Lord's actions in life. Notice how He eats, sleeps, walks, etc. We cannot find the manifestation of His Deity in any one of them. Indeed, there is no record that He ever performed a single miracle for His own personal benefit.

When He was "an hungered" (Matt. iv., 2), He refused to turn stones into bread. This refusal was not because the Devil had asked Him; for, afterward, He went at the Devil's request to the mountain. But it was because He had voluntarily "made Himself void," and would not manifest His divinity to satisfy the wants of His human nature; for "*man* (the humanity) doth not live by bread only but by every word which proceedeth out of the mouth of the Lord doth man live" (Deut. viii., 3).

Take a second instance. When the barren fig tree failed to supply Him with food for His breakfast (Matt. xxi., 18-19), He did not resort to any supernatural means to satisfy His hunger. He did not use His divinity to provide for His humanity.

A third case is given when our Lord was in the Garden of Gethsemane. His soul was "exceedingly sorrowful unto death" (Mark xiv., 34). That there was no manifestation of His Deity to give relief to His intense suffering, is very clearly shown in

that scripture which says: "there appeared an angel unto Him from heaven, strengthening Him" (Luke xxii., 43). Thus, throughout His life, Jesus "made Himself of no reputation." Hence my first point in explaining "of that day and hour knoweth no man . . . neither the Son" is that we have to note the entire absence of the manifestation of the Deity of our Lord, so far as He Himself was personally concerned.

THE HOLY SPIRIT'S RELATION TO CHRIST.

In the second place, the relationship of the Holy Spirit to our Lord must be expounded; it has a very important bearing upon the subject.

Concerning Christ's birth, the angel Gabriel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i., 35). This is beautifully expressed in the ancient creed: "Who was incarnate by the Holy Ghost of the Virgin Mary." The existence of Christ's human nature thus came by the mighty operation of the Holy Spirit, and not through His own divine nature.

During the childhood of Christ we are told that "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him" (Luke ii., 40). We must recognise that, in these significant statements, we have the proof that from His birth He was always under submission, obeying perfectly God's law, and not manifesting His divinity.

At the age of twelve, when He went up to the Feast of the Passover, He was found "sitting in the midst of the doctors, both hearing them and asking them questions" (Luke ii., 46). Now note the result. "All that heard Him were astonished at His understanding and answers." But whence came this understanding? Was it produced by means of His own divinity? Was it not, rather, that He was manifesting the gifts of the Holy Spirit, in fulfilment of Isaiah's prophecy: "And the Spirit of the LORD shall rest upon Him, the spirit of wisdom and *understanding*, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make Him of quick *understanding* in the fear of the LORD" (Isa. xi., 2-3).

From the age of twelve to thirty there is but one fact revealed concerning our divine Master. This is very important; for it has a distinct bearing upon the deep subject now under consideration. "Jesus increased in wisdom and stature, and in favour with God and man." How could this increase take place? The answer is obvious. With respect to His divinity, Jesus "made Himself of no reputation;" but, regarding His humanity, He not only grew from a boy to a man, but in His mental capacity He grew both in wisdom and "favour with God

and man." Again I repeat that all this was done by the agency of the Holy Spirit, apart from the Godhead of the Saviour.

Let us proceed with this interesting, though most mysterious, subject. At Christ's baptism, the Spirit was specially noticeable in His attitude towards our Lord. He "descended in bodily shape, like a dove, upon Him" (Luke iii., 22). In consequence of this, Jesus is said to be "full of the Holy Ghost" (iv., 1); and, returning from Jordan, He "*was led* by the Spirit into the wilderness" (iv., 1). Mark was made to use a stronger word than "led" when he wrote: "immediately the Spirit driveth Him into the wilderness" (i., 12). After the temptation, we are again informed that "Jesus returned in the power of the Spirit into Galilee." (Luke iv., 14).

Pause and meditate upon these facts. From birth to baptism and the beginning of His ministry, everything is according to the work of the Spirit. The testimony is becoming irresistible; it proves that Jesus always took His position as a man, always subject to His Father's will. But there is much more yet to add.

In His first sermon, Jesus declared: "The Spirit of the Lord [is] upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv., 18-19). Now, if Jesus had put forth His own Deity, there would have been no necessity for this "anointing of the Holy Spirit;" but if that Godhead lay, as it were, dormant, then the need of the Spirit is apparent.

THE "KENOSIS" IN CHRIST'S WORDS.

Now let us look at Christ's ministry. On one occasion our Lord said, "The words which I speak, they are spirit and they are life" (John vi., 63); and a little later on, when speaking of His commission, He told His hearers: "I have not spoken of myself: but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, *even as the Father said unto Me so I speak* (John xii., 49-50). Thus far we have the words of Jesus. Not one word came from Himself as God, though He was God. In His speech, His divinity was not manifested; it was in abeyance.

THE "KENOSIS" IN CHRIST'S WORKS.

Now notice what Christ says about His works. We turn to an instructive incident in John xiv., and we let the scriptures speak for themselves: "Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus said unto him . . . Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of myself: but the

Father that dwelleth in Me, *He doeth the works*" (xiv., 8-10). Again, I ask the reader to notice that Jesus never worked in the power of His own divinity, but only through the medium of the Father. Thus everything which our Lord said and did sprang from the operation of the Spirit.

Bring these mysterious but scriptural truths to bear upon the knowledge of our Lord to elucidate the meaning of "neither the Son" (Mark xiii., 32). Knowledge is one of the seven-fold gifts of the Spirit (Isa. xi., 2). Concerning the spirit-communicated knowledge of our Lord as a man, apart from His divinity, we are told that "He knew what was in man" (John ii., 25). Seven times it is recorded that "He knew their thoughts." See Matt. ix., 4; xii., 25; Mark viii., 21; Luke v., 22; vi., 8; ix., 47; xxiv., 38. Thrice it is recorded that He knew men's actions without seeing them. See Luke xix., 30; Mark xiv., 13; and Matt. xxvi., 46. Also, two series of political events are the subjects of His prophecies:—

(1) The destruction of Jerusalem.

(2) The events preceding His second Advent.

Hence all human thoughts and actions and also political events were known to Jesus as the God-man.

There is, however, one and only one thing of which it is said that Christ had no knowledge. "Of that day and hour knoweth not . . . the Son" (Mark xiii., 32). The Greek word, here translated "know," means *knowledge from outside*. Hence, in its application here, it refers to knowledge other than that communicated by the Holy Ghost. Now, if Jesus, as the God-man, never manifested His essential Deity, if Jesus as the Emmanuel was constantly "in the power of the Spirit," then it is evident that the "knowledge from without" concerning the day and hour of His own coming, was not given by the Spirit to Jesus, and He as *Mediator* knew it not.

Briefly stated, I put the matter thus. Jesus, as the God-man, as the Emmanuel, as Mediator, laid aside the manifestation of His essential Deity. "He made Himself of no reputation." He became "bond-servant," being in the power of the Spirit, and revealing what the Father commissioned Him to do—*no more, no less*. The manifestation of His knowledge was in the sphere of the Spirit, who withheld the publication of the day and hour when we "shall see the Son of Man coming in the clouds with great power and glory" (Matt. xxiv., 30).

II.—THE SECOND ADVENT.

The Master is now absent from this earth. The story of His departure is given in Acts i. Immediately after His Ascension, while the disciples "looked steadfastly toward heaven as He went up," two men stood by them who said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye*

have seen Him go into heaven" (Acts i., 11). Thus the very first message of consolation given by angels to the disciples was one concerning Christ's personal return.

FOUR GREEK WORDS.

Four different Greek words are used in the N.T. to give us the full truth respecting the Second Coming of our Lord.

(1) *Parousia*. This word is now often transliterated, and is to be found in many books dealing with this subject. It is found twenty-four times in the N.T., and is translated "coming" twenty-two times, and "presence" twice. Seventeen of these refer to our Lord (see Matt. xxiv., 3, 27, 37, 39; 1 Cor., xv., 23; 1 Thess., ii., 19; iii., 13; iv., 15; v., 23; 2 Thess., i., 8; James v., 7, 8; 2 Peter, i., 16; iv., 4, 12; 1 John ii., 28). The original significance of this Greek word is "being alongside." Whenever it is used, it always refers not only to a person, but also to that individual being *actually present*. When applied to our Lord, the meaning is that He will *personally be present*.

(2) *Epiphaneia*. We all know the word "*Epiphany*" well, and we now see whence it is derived. This Greek word occurs only six times in the N.T., and refers to our Lord's Second Advent in all the six occurrences. It is translated "appearing" five times, and "brighten" once. The following are the passages: 2 Thess., ii., 8; 1 Tim., vi., 14; 2 Tim., i., 10; iv., 1, 8; Titus ii., 13. This Greek word indicates the *manner* of Christ's parousia (personal advent). In His first Advent, our Lord had no form, no beauty, no comeliness. In His Second, He will come in magnificent splendour, in His glorious majesty. He shall come "in the clouds of heaven with power and great glory" (Matt. xxiv., 30). The word "*Epiphany*" expresses this idea.

(3) *Apocalypsis*. In the word "apocalypse" we have another word in common use derived from Biblical language. It occurs nineteen times, of which seven refer to Christ, viz.: Luke ii., 32; 1 Cor., i., 7; 2 Thess., i., 7; 1 Peter i., 7, 13; iv., 13; Rev. i., 1. This word means an "*unveiling*," The Epiphany (glorious majesty) of His parousia (personal advent) will also be an apocalypse (an unveiling), *i.e.*, the brightness of His personal presence will also be a revelation. We shall then see Him "face to face" (1 Cor., xiii., 12). In 1 Cor., i., 7., the Church of God at Corinth are described as "waiting for the coming (m. revelation) of our Lord Jesus Christ."

(4) *Manifestation*. We have no English word representing the divine one in this instance. This Greek word is used forty-nine times in the N.T. But only four have reference to Christ's Second Advent, and these are all translated "appear." See Col. iii., 4; 1 Peter, v., 4; 1 John, ii., 28; iii., 2. The correct meaning is "*to make manifest*." In these four texts the condition of those who shall "behold the Son of Man" is described as a glorious manifestation. They shall "appear with Him in glory,"

“receive a crown of glory,” “be like Him,” and “see Him as He is.”

The central idea conveyed to our minds by these four Greek words (1) Parousia, (2) Epiphaneia, (3) Apocalypsis, (4) Manifestation, which fully express our Lord's Second Advent, is that everything depends upon the movements of our Lord. The actual day and hour when He shall move from the right hand of the Father are unrevealed. The *fact* alone is known.

But we can ask the question, “What shall be the sign of Thy coming?” The answer of Jesus might well be, “Search the scriptures; for . . . they are they which testify of Me” (John v., 39). Now these scriptures reveal unto us two great opposing forces: evil and good, error and truth, Satan and Jehovah. Let us review the forces of Satan first.

THE FORCES OF SATAN.

Satan is the god of this world (2 Cor., iv., 4). He is the prince of this world (John xii., 31). But the time of his world-power approaches its end. God's Word prophesies increased evil and further manifestations of the Devil's malignity against the God of Truth. In the latter and last days, Satan's tactics are to be those of impersonation and imitation. He pretends to be very pious. He transforms himself into an angel of light (2 Cor., xi., 14). His methods (Eph. iv., 14; and vi., 11, translated “wiles”) are both plausible and pleasing to all outward appearances. By “good words and fair speeches” he deceives “the hearts of the simple” (Rom. xvi., 18).

At his will and command, the Devil has myriads of *demons*, who are “seducing spirits, speaking lies in hypocrisy, having their conscience seared with a hot iron” (1 Tim., iv., 1-2). The professed object of these demons is to cause some to “depart from the faith.”

Not only is *angel-kind* under Satan's power, but *man-kind* also. “The whole world lieth in the wicked one” (1 John, v., 19). The world is essentially devilish. Satan has “blinded the minds of them that believe not” (2 Cor., iv., 4). These will have a “form of godliness, but deny the power thereof” (2 Tim., iii. 5). They will heap to themselves “teachers having itching ears;” and will refuse to endure “sound doctrine” (2 Tim., iv., 3). They will walk “according to the course of this world (age), according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. ii., 2).

These (and many others might be quoted) are simply the Holy Spirit's expansion of our Lord's statement in Matt. 24, 37: “As the days of Noah were, so shall also the coming (parousia, personal advent) of the Son of Man be.” Irreligion, practical atheism, and apostasy were the chief characteristics then. As in those days, so it will be at Christ's personal appearance. “There shall come in the last days *scoffers*, walking after their own lusts,

✓ and saying, "Where is the promise of His coming?" (2 Peter, iii., 4). When the Lord said that God should "avenge His own elect," and that "speedily," He immediately asked the question, "Nevertheless, when the Son of Man cometh, shall He find THE FAITH upon the earth?" (Luke xviii., 8). Such is God's own description of the forces of evil, when "that day" shall be ushered in.

THE FORCES OF TRUTH.

Turn now to the forces of Truth. God has an "*everlasting purpose*," whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour" (Art. xvii. of the Established Church). Jeremiah wrote that "every purpose of Jehovah shall be performed" (Jer. li., 29). Hence the great object of the Gospel. "The Gospel must be preached for a witness unto all nations, and then shall the end come" (Matt. xxiv., 14).

For this purpose certain men are chosen to be "*witnesses*." They are set for the defence and declaration of the truth; and the object which God has in view is stated in Acts xv., 14: "Simeon hath declared how at the first God did visit the Gentiles to TAKE OUT of them a people for His name." On this account, Christ delays His coming. The worldling counts this "slackness;" but the Christian looks upon it as God's "long-suffering," and considers it "salvation" (2 Peter, iii., 9-15).

✓ Jesus's *promise*, "My sheep hear my voice . . . and they shall never perish" (John x., 27-28), must be fulfilled. Consequently, it is written: "God is not willing that any should perish, but that all should come to repentance." When all this has been accomplished, there will be the "one fold" (John x., 16), the "one body" (Rom. xii., 5), the "whole family" (Eph. iii., 15). Our Lord's *promise* will then be completed: "The gates of hell shall not prevail against it" (Matt. xvi., 18); that is—against the "ecclesia," the called-out ones. His *prayer*—"Father, I will that they also, whom Thou hast given Me be with Me where I am; that they may behold My glory" (John xvii., 24)—will be answered, and His portion shall be given Him, for He "shall see the travail of His soul, and shall be satisfied" (Isa. liii., 11).

The commission of every minister in the Established Church is to teach, to premonish, to feed and provide for the Lord's family; and his whole life's purpose is—

"To seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

This injunction is followed up by a special Thanksgiving in the order of the Administration of the Lord's Supper:—

✓ "We most heartily thank Thee . . . that we are very members, incorporate in the mystical body of the Son, which is the blessed company of all faithful people: and are also heirs through hope of Thy everlasting kingdom."

And these are supplemented by a most solemn invocation in the Burial Service :—

"We beseech Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom."

When, therefore, the last elect vessel of mercy is gathered in, then as the lightning cometh and shineth, so shall also the coming (parousia, personal advent) of the Son of Man be. Even as a thief in the night, the day of the Lord cometh (Matt. xxiv., 27; 1 Thess., v., 2). Indeed, nearly 1900 years have passed since it was written: "The night is far spent, the day is at hand." (Rom., xiii., 12).

Wherefore, the counsel is given: "*Ye do well that ye take heed in your heart, until the day dawn (i.e., shine brightly) and the day-star (i.e., light-bearer) arise*" (2 Peter, i., 19). Although unrevealed, that "day and hour" is plainly described as the time when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess., iv., 16-18).

In concluding this address upon the Second Advent, I will ask the reader to notice the evidential aspect of the subject. Throughout the whole of the scriptures condemnation and commendation are set before us as according to character.

(1) THE WORLDLING. This character has his heart set upon the world's pleasures, pursuits and profits. In Matt. xvi., 26-27, he is first asked the question: "What is a man profited if he gain the whole world and lose his own soul?"—and then is informed: "*For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.*"

(2) THE ONE ASHAMED OF CHRIST. Jesus declares of such: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation: of Him shall the Son of Man be ashamed, *when He cometh* in the glory of His Father with the holy angels." (Mark viii., 38).

(3) THE ONE WHO LOVES NOT THE LORD. An awful sentence is passed upon the person destitute of the love of God. "If any man love not the Lord Jesus Christ, let him be anathema. Maran-atha" (1 Cor., xvi., 22). The words "maran atha" are really three in number. "Mar" means *Sovereign Lord*; "an," *our*; "atha," *cometh*. Hence the meaning is *our Lord cometh*. Those who are none of His, and who have not "love," the evidence of salvation, will be "anathema," devoted to destruction.

(4) THE PROFESSOR. Ministers, who have no better account to give of themselves than to say "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils?"

and in Thy name done many wonderful works?" will have to hear Jesus profess unto them *at His coming*, "I never knew you: depart from me ye that work iniquity" (Matt. vii., 22-23).

But to those who are regenerated by the Holy Spirit, being born again by the word of God, called saints, there is every consolation.

(1) **THE TROUBLED.** To these Jesus says, "Let not your heart be troubled . . . I go to prepare a place for you . . . *I will come again*, and receive you unto Myself; that where I am ye may be also" (John xiv., 1-2-3).

(2) **THE BEREAVED.** To these Paul wrote, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in *(through) Jesus will God bring with Him.*" (1 Thess., iv., 13-14).

(3) **THE OPPRESSED.** Concerning these, Paul advises: "judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor., iv., 5).

(4) **THE BRETHREN.** The children of God are graciously comforted by the Spirit in many ways by the truth of the Second Advent.

(a) *Prayer*: "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter, i., 7).

(b) *Faith*: "That the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet., i., 7).

(c) *Confidence*: "Little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John, ii., 28).

(d) *Joy*: "Rejoice, . . . that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter, iv., 13).

(e) *Patience*: "Be patient, therefore, brethren, unto the coming of the Lord" (James v., 7).

(f) *Sobriety*: "The day of the Lord so cometh as a thief in the night . . . let us watch, and be sober" (1 Thess., v., 2-6).

(g) *Forbearance*: "Let your moderation be known unto all men. The Lord is at hand" (Phil. iv., 5).

(h) *Commemoration*: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor., xi., 26).

The Bible is full of instruction respecting the day and hour in which the Son of Man cometh. The quotation of our Lord's promise at the end of God's Revelation might fittingly conclude this address: "He which testifieth these things saith, Surely I come quickly. Amen." And our prayer might well be: "Even so, come, Lord Jesus" (Rev. xxii., 20).

THE SALT OF THE COVENANT.

I have now finished my purpose, and herewith send forth in book form twelve addresses, under the title of "The Salt of the Covenant."

Upon referring to Lev. ii., 13, the reader will find it written: "Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer *the salt of the covenant* of thy God to be lacking from thy meat offering: with *all* thine offerings thou shalt offer salt." "The salt of the covenant" gives us the key to all the purposes of God in Providence, Grace, and Glory. It represents preservation from corruption. It bespeaks perpetuity of affection.

I adopt the above title, desiring to express that the truths enunciated in this book are the *foundation* ones of the eternal happiness of the whole family of God's elect. They are they which exhibit the everlasting love of the *Father* in the election of His people, of the *Son* in their redemption, and of the *Holy Ghost* in their sanctification. May the triune God graciously condescend to own the same, and to Him alone be glory for ever. Amen.

WILLIAM SYKES, Hillsborough Vicarage, Sheffield.

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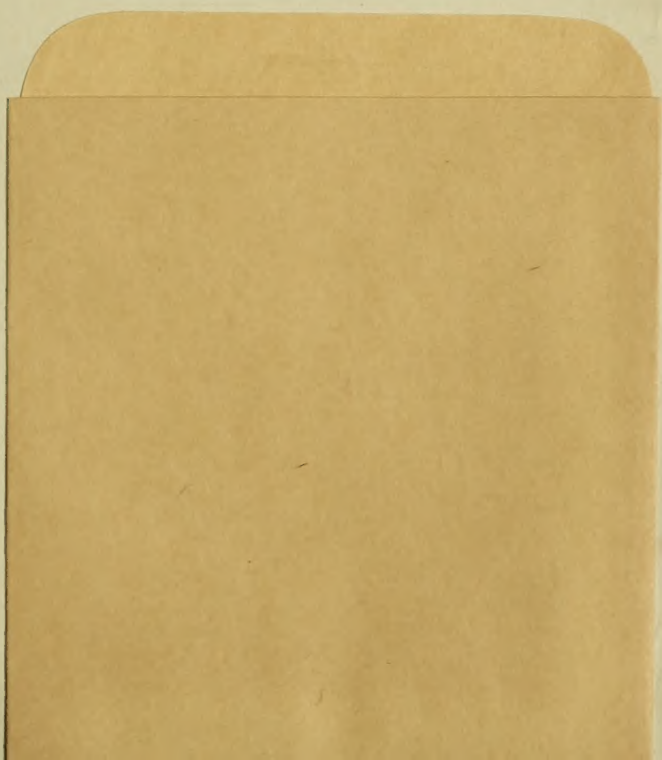
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